FOUR MONGOLIAN HISTORICAL RECORDS

ACADEMICIAN RINCHEN

Suedasien-Institut

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FOUR MONGOLIAN HISTORICAL RECORDS

शतपिटकम्

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Volume 11

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(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं

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in
the series of Indo-Asian Literatures
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Vol. 2

FOUR MONGOLIAN HISTORICAL RECORDS

शतपिटके

मोंगोल-पिटकम्

तत्र

द्वितीयं प्रसूनं

मोंगोलैतिह्यचतुष्टयी

सा च

श्रीरिन्छेन्-महोदयैः

संपादिता

Four Mongolian Historical Records

edited and translated by
Prof. Dr. RINCHEN

with a foreword
by
Prof. Dr. RAGHU VIRA

Printed and published by

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FOREWORD

by

Prof. Dr. Raghu Vira

The Four Mongolian Historical Records reproduced here are a valuable addition to our knowledge of Mongolian and Siberian Buddhism.

The first, an inventory of icons and statuettes, is a unique document mentioning the location, the name, sometimes even the material of which the icons are made, and the size of each in terms of *či* (*ch'ih*), *čun* (*tsun*) and *fun* (*fen*). *Či* is the Chinese foot. 10 *čuns* make a *či* and 10 *funs* equal a *čun*.

When there are two or more statuettes of the same size, the figures of measurement are repeated, the same as in Hindi, e.g.,

Mönggün Ayusi, 13 ene 2-2 čun.

This means that there are 13 silver statuettes of Ayusi, each measuring 2 čuns (in Hindi : रजतमय अमितायुष, १३, दो दो छुन्).

This signification of repeated figures has been missed in the Romanized version on page 48 in the case of statuettes appearing as items three and four. The figure "11 či" in both cases should be corrected to "1-1 či" i. e. each of the statuettes measures one *či*, thus:

Burqan baγsi, 2 šarvan-tai ene 1-1 či.

Nayidangǰüdüg Geningdarma qousin qan Jalčingsi-tai, 22 ene 1-1 či.

The second document is the work of Buyan-dalai Doo-ramba (पुण्य-सागर सूत्राचार्य), entitled: How the Law of Buddha spread in the Buryat land, together with a brief account of some of the lamas who upheld the Law. Hereunder we give an English version of some of the paragraphs:

In 1711 was born Jaya, the *gedun damba darje* (संघ-शासन-वर्धन), the Deputy Khampo of the Čongγols, one of the eight clans of Selengge. In 1725, this lama Jaya, Baγatur-un šanjudba and Daqului-yin rabjamba, all three went for schooling to Yeke küriye (modern Ulaan-baatar) of the Qalqas. On the same day lightning struck the palace of the Boγda. Investigating the cause with the help of

an astrologer, it was discovered that it was caused by the arrival of three persons who were curiously dressed and had come down the Selbi river. The three were at once ordered to leave the palace.

After that Baγatur-un šanǰudba went to the banner monastery, Qošiγu küriye of Sečen qaγan and began to study astrology.

Daqului-yin rabǰamba went to Amdo and began to study *ungsilγ-a gürim* (पाठविधि).

Jaya lama went to Baraγun ǰuu (Lhasa) and joined the *har gdon khams chan* in the *hBras spuṅs sGo maṅ* monastery. Getting his education in the two monasteries *sGo maṅ* and *Ru-a stod*, he became a *gSaṅ phud dkah bču*. He acquired the rank *dge chul* (श्रमणेर) from the second Panchen Lama, *boγda bLo bzaṅ yešes-yin gegen-ten*. He obtained the rank *dge sloṅ* (भिक्षु) from the seventh Dalai Lama, *bskal bzaṅ rgya mcho-yin gegen-ten*. When the two illustrious preceptors were asked about the establishing of a monastery in Buryat and spreading the dharma, Panchen Lama graciously handed over his pandit's cap (conical and mitre-shaped), and the Holy Dalai Lama is said to have made a black drawing and handed it over with the words: If you have to construct a monastery, then it should have the form of *bsam yas* monastery, modelling the Sumeru mountain and four *dvīpas*, with five peaks.

He returned to his country in 1740 with a great mass of objects of worship, such as statues and scriptures. In 1727, the frontier marks being strictly laid, entry was possible into the country only after reporting to Irkutsk and even Moscow, and obtaining permission therefrom. At that time, at a place named *Čökü-yin yeke niγu*, the noyan lama *ǰoni-yin Pun Čogs* was having an assembly in a felt congregation hall (*'du-khaṅ*), having brought together the tribes Tabunang-γud and Čongγol. Invited to that place, the two lamas held philosophical discussions wherein the *Pun Čogs* noyan blama was defeated. They invited Jaya lama to the high seat, conferred on him precious offerings (मण्डल), and honoured him by calling him "Master of the Law".

Previous to this, Andaqai, the grandfather of the Qurlad people, shifted, together with his five sons, Amur and others. While departing from the domain of Tüsiyetü qaγan, Andaqai had taken with him his cousin (üγeli) lama Sanjaya for (obtaining his help in) the adventure of spreading the Law, and had organized an assembly in the domain of Kimni, in the year 1701, in a congregation hall made of felt.

After this, in the year 1720, there came, to begin with, 50 Tanguts (Tibetans) and 100 Mongols.

The cause for the coming of 50 Tibetans from Lhasa was that at the gathering of disciples at the annual garden feast of Gomaṅ monastery, they got involved with the left-hand Ogeleds and were expelled. It is thus that they came to spread the Law in the frontier region (Mongolia). The one hundred Mongols, coming to know them on their way, having pledged brotherhood-in-faith, and guiding them (on the new terrain), became associates and friends. When it was reported to the higher authorities that the coming of the lamas had done good to the people, the government admitted them to citizenship in 1752 and confirmed them as *qompilad lamas*, exempt from taxes.

In accordance with the practice of Gomaṅ monastery, the 50 Tibetans constructed the *zakhaṅ* to the east of the *dačang*, and in the south-east corner of the *dačang* opened a door of the *manǰa*, like unto the old five-peaked *dačang*.

Sanǰaya lama passed away before the year 1740. The religious gatherings of Kimni became slack and disorganized. At this time, Jimba, the son of Aγaldai of Qatagin tribe, having finished his education at Ton khor Manǰušrī monastery, returned to his country, where he built a monastery. Asking for the permission to spread the Law, he got the command: You enter the temple of the Lord, and bring a holy book (पोथी) and a rolled *thanka* of Buddha. He did as he was ordered. When the holy book was examined, it turned out to be *saṅs rgyas mchagbum*, and when the *thanka* was examined, it turned out to be *Ökin tngri* (देवी).

Jimba lama thought that the right (or west) side of the Kölüng lake was beautiful, but not being able to undertake the venture by himself alone, he sought the discipleship of Jaya lama. In order to have the monastery site tested, he invited both Jaya lama and Baγatur-un šanǰudba.

In the year 176 .., a deputy was taken from each *ayimaγ*. From Qori was taken Šandung. From Selengge none was available. Jaya expressed his desire to go as the deputy, for that would strengthen the dharma. The people elected him with enthusiasm and sent him to Moscow.

In the Council of Moscow, the deputies did not agree with each other and dispersed. Jaya lama, presented the letters of Panchen and Dalai Lamas, communicated the news of Tibet, China and Amdo, and offered to the emperor gifts from Tibet. In return, Jaya lama got the sanction for spreading the Law in

Buryat land and was himself confirmed as the *Sasin-u ejen* (धर्माध्यक्ष) *deputy khampo.*

Jimba lama offered a hundred horses and many other presents to Jaya Khampo Lama.

After that Jimba lama was appointed as the commanding Pandit Lama of the five monasteries of Selengge. Jaya Khampo Lama obtained *nirvāṇa* in 1777, his 67th year. After that, lama *Nag dbaṅ bsod nams ḥphel* occupied the seat of the Deputy Khampo of the Čongγols and the people of Kölüng dačang contested to have their own man as *Khampo.* The head lama of Čongγols and Buda-yin Bilig-tü of Kölüng monastery, together with a friend, went to Irkutsk to present their case. Buda-yin Bilig-tü, being more intelligent and clever in speech, won the case. The title Pandit of his teacher Aγaldai-yin Jimba and the title Khampo of the Čongγol Deputy Khampo, were caused to be unified into *Buriyad-un Šasin-u eǰen Pandita Khampo Lama*, and continue till today.

The third document is a catalogue of thousands of wooden blocks of 31 monastic printeries in Trans-baikalia. It was prepared in December 1911 by the chancery of Pandit Khampo Lama, the head of the Buddhist Church in Eastern Siberia. The total number of items is 1696, which were engraved on about 50,000 wooden blocks.

The fourth and the last document is a brief history of the six tribes and eight clans of Mongols. At the end is appended a very useful table of 34 Buryat monasteries, giving numerous details, such as the name of the guardian deity, year of construction, number of small temples, number of *štad* lamas, number of male donors, date of repairs and materials used in the construction. The years of construction range between 1744 and 1838 A.D.

These four documents open a new path of investigation and call for the publication of all similar material stored in the magnificent State Library of Ulaan-Baatar and the rich archives of Leningrad.

AN INVENTORY OF ICONS AND STATUETTES IN THE ГANDAN-TEGČINLING AND IN THE STŪPAS ON THE NORTH OF THE TEMPLE

PREFACE

North Mongolian Buddhist monasteries and temples were treasuries of rare manuscripts and of masterpieces of Mongol, Chinese, Tibetan, Nepalese and even Indian Buddhist art. For instance, there were marble bas-reliefs of Gaṇeśa in the sanctums of some temples of the Jegün Küriy-e monastery at Ulanbator. In 1927 I saw in the sanctum of the temple of the Erdeni J̌uu monastery a mediaeval Catholic monstrance which perhaps pertained formerly to the Christian Church at Karakorum, the capital of Emperor Ögedei the son of Cinggis Qan, because some years ago two Christian bells of the Middle Ages were found by chance during earthwork near the ruins of the Erdeni Juu monastery, which was founded in the 16th century by Abatai Sayin Qan on the site of the ancient capital of Emperor Ögedei.

Till 1937 there existed in North Mongolia two temples consecrated to the Spirit of the Banner of Činggis Qan, where were performed sacrifices and Shamanist rites resembling those performed at the temple of Činggis Qan at Eǰen Qoriy-a in Ordos in Outer Mongolia. These temples of the Spirit of the Banner had remarkable statues of Činggis Qan, his celebrated marshals, of the chiefs of vanquished peoples, historic Mongol manuscripts and ancient weapons sacrificed to the Spirit of the Banner of their great ancestor by the Mongol princes. It is regrettable that we have lost so many souvenirs of our culture, so lofty and ancient.

Nearly all the Mongol monasteries had printing establishments where tens of Buddhist monks expert in the art of xylography applied themselves in the preparation of plates for printing books in the Tibetan and Mongolian languages. For example, the printing establishment of the J̌egün Küriy-e monastery at Urga (present Ulanbator) had printed the Tibetan Kanjur, in which the learned lamas of this monastery effected corrections of the errata in the text of the Kanjur printed in Derge and Narthaṅ in Tibet. The printers of J̌egün Küriy-e had also commenced to prepare a xylographic edition of the Tibetan Tanjur but this enormous undertaking was interrupted.

Lama sculptors and painters formerly vied with lay artisans in enriching

their temples and monasteries by the works of their magnificent art. Inspite of us, the Mongols, being very small in numbers among the peoples of the world, I always wonder at the talent of my people and at Mongol Buddhist art which has enriched the art of Asia and the world by its masterpieces.

The savants of the Occident have zealously devoted themselves to the study of Oriental art. They will be surprised and charmed to find in the steppes of Mongolia, sweetly perfumed and bathed in sunshine, a world of art, poetic and original, of a people who by the violent stroke of their sword had demolished all the obstacles in the way to relations between the Orient and the Occident and who had demonstrated to the feudal knights of mediaeval Europe that there existed another world of a lofty culture and an ancient civilization of the people of Asia. I am sure that Mongolian savants will unravel before the eyes of the world the heritage of art and culture of their people. Every day that passes multiplies the value of the masterpieces of our ancient art which have survived destruction.

It is regrettable that we do not have a scientific description of the Buddhist monasteries of Mongolia and of their masterpieces of art, accumulated during the centuries. It is only the Russian Mongolist of the last century, Prof. Pozdneyev, who has given us in his works some photographs of monasteries of North Mongolia and a few short remarks on their history and monastic life. Inspite of the observations of the Professor being a little superficial and preconceived, they are very precious for us.

We also do not have lists of the xylographic plates of Mongolian monastic printing houses. By chance, I got a unique copy of the catalogue of plates of books in Tibetan and Mongolian in the printing houses of the Buryat monasteries of Transbaikalia. This catalogue is being printed in the present volume. It will not only afford to Mongolists and Tibetanists of the world the possibility to know the extent of the learning and interests of the Buryat monks as well as the editorial activity of their monasteries, but it will be usefulfor the identifications of Buryat xylographic editions which we find in the libraries at Ulan-bator, Ulan-ude, Leningrad, and at the International Academy of Indian Culture in New Delhi. Perhaps in other scientific libraries also, there are Buryat xylographs, which are distinguished among Mongol and Tibetan xylographic editions by the clarity and beauty of their impression.

Every monastery in North Mongolia formerly had an inventory of the most precious statuettes and icons. From time to time the objects of cult and art were verified. I have found among the materials in the Archives of the State Library at Ulanbator some inventories of statuettes and iconographic images created by Mongol, Chinese and Tibetan sculptors and painters.

The Inventory published here represents an index of sacred Buddhist images and statuettes in the temple Γandan-tegčinling and in the stūpas to the north of the Temple. It was written by a Mongol scribe who knew neither Tibetan, nor had a sufficient knowledge of Mongolian orthography. He gave the names of deities only in the spoken Mongolian form.

The Inventory is dated in the 12th year of the Manchu Emperor T'ung-chih (Bürintü J̌aγaγči) which corresponds to the year 1874 A.D. It is very interesting because of its being an index of the statuettes and iconographic images in the stūpas situated on the right and left sides to the north of the Γandan-tegčinling Temple, which had special sanctity.

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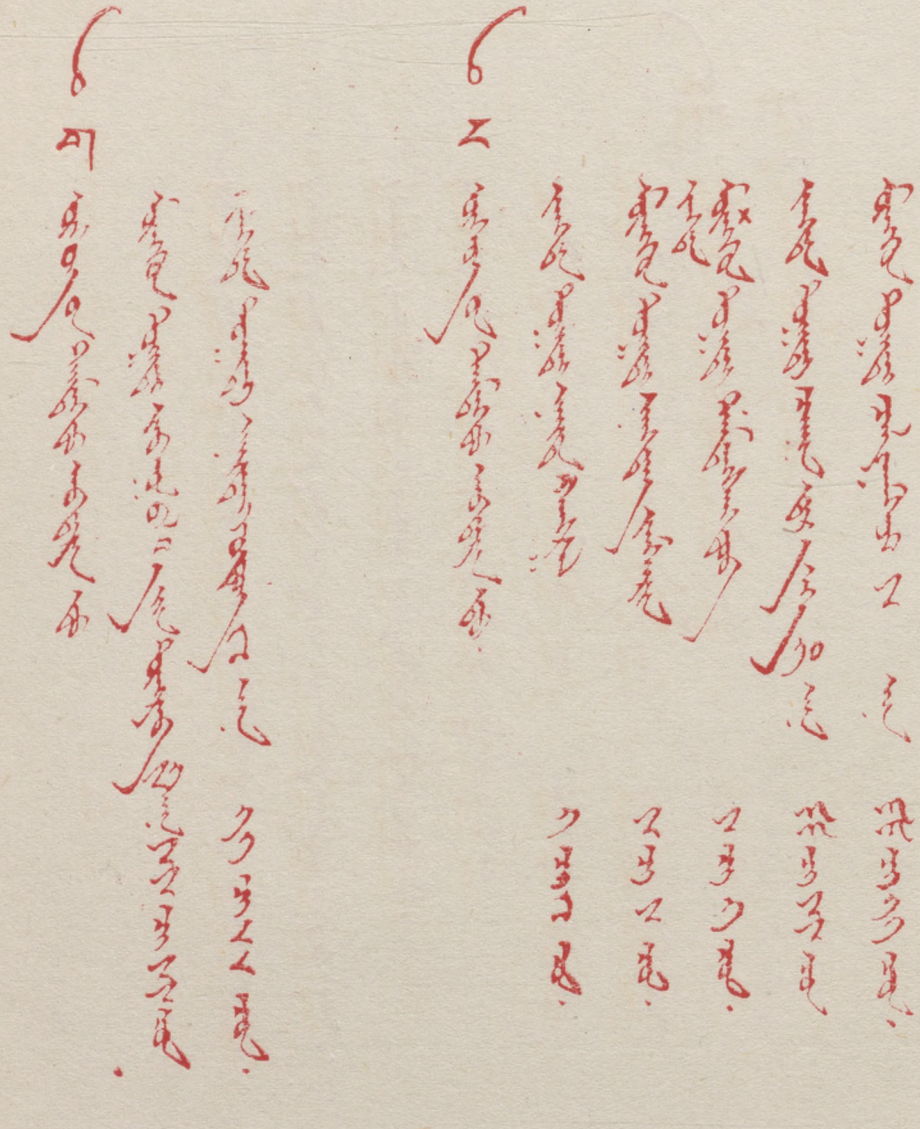

BÜRINTÜ JASAΓČI-YIN ARBAN QOYADUΓAR ON-DU GANDANG-TEGČINLING DUGANG, ǴEGÜN BARAΓUN SUBURΓAN-U SAΓUMAL KÖRÜG BURQAN-UD-I BAYIČAΓAJU SINEDKEGSEN DEBTER : :

Page 16

Gandang-tegčinling dugang-u sayumal burqan anu, barayun tal-a-du:

Jüǵigšal Ǵangrayiseg	8 či, 4 čun.
Vačirbani	5 či, 4 čun.

Ǵegün günggerva-du:

Burqan baysi, 2 šarvan-tai, ene	11 či
Nayidangǵüdüg Geningdarma qousin qan Jalčingsi-tai	22 ene 11 či.
Mangǵuširi	5 či, 4 čun.
Vačirdar-a sengti ǵabyol-tai	2 či, 9 čun.
Boyda blam-a sengti ǵabyol-tai	1 či, 8 čun.
Burqan baysi	6 čun.
Abida	4 čun.

Page 17

Gadamčoddeng	6 čun.
Barimal bay-a boyda blam-a	1.
Mongyol ur-a-yin Ayusi	5 čun.
Tübadorǵidang	8 čun.
Ayusi	5 čun.
Abida	6 čun.
Burqan baysi	1 čun.
Abida	1 čun, 5 fun.
Burqan baysi	1 čun, 7 fun.
Burqan baysi	8 čun.
Mangla	9 čun.

Page 18

Ayusi	5 čun. Egüni amban qan-i bayar-tu kürgebe. 12.12.14.

Ayusi	7 čun.
Biǰay-a	1.
Ayusi	7 čun. Ene mönggün ür-ǰing-tei.
Ayusi	1 čun, 5 fun.
Ayusi	5 čun.
Barimal Jambalǰamču	1.
Vačirdar-a	7 čun.
Čaγšiba Jangrayiseg	6 čun.
Burqan baγsi	4 čun.
Töbed ur-a-yin Ayusi	4 čun.

Page 19

Noγuγan Dar-a eke	6 čun.
Töbed Gengdüngpil	8 čun.
Boγda blam-a	1 či.
Mangǰuširi	1 či, 1 čun.
Burqan baγsi	1.
Kitad ur-a-yin Mangǰuširi	4 čun.
Mönggün noγuγan Dar-a eke	4 čun.
Gadamčoddeng 2 ene	6-6 čun.
Gadamčoddeng	1 či, 1 čun.
Namǰilčoddeng	8 čun.
Gadamčoddeng	4 čun.

Page 20

Barimal boγda blam-a	4 čun.
Burqan baγsi	6 čun.
Burqan baγsi γoululaγsan nayidan mönggün gau-tai	5 čun.
Mönggün Ayusi 10 ene	2-2 čun.
Mönggün burqan baγsi 3 ene	2-2 čun.
Mönggün Čalhanamsum 1 qubi ene	2-2 čun.
Mönggün Ayusi 13 ene	2-2 čun.
Mönggün Ayusi	1 čun.
Ayusi	1 čun.

Ayusi	4 čun.
Vačirbani	1 či, 5 čun.
Page 21	
Jigǰid	1 či, 6 čun.
Gombo čaγduγba	1 či, 5 čun.
Mön Nodǰingši	11či, 22 čun.
Čoyiǰa Camungdi-tai	1 či, 5 čun.
Čoyiǰa Nangdub lhamo-tai	1 či, 5 čun.
Šalši	1 či, 6 čun.
Namsarai Jamsarin-tai	1 či, 5 čun.
Layigang Rigbilhamo-tai	
Sulka Daraγšita-tai	1 či, 5 čun.
Čidarabala	1 či, 5 čun.
Yum lhamo	1.
Page 22	
Ayusi 2 ene	6-6 čun.
Ayusi 2 ene	5-5 čun.
Ayusi 2 ene	7-7 čun.
Ayusi	5 čun.
Gadamčoddeng 3 ene	6-6 čun.
Gadamčoddeng 2 ene	5-5 čun.
Kitad ur-a-yin J̌angčubčoddeng	5 čun.
J̌angčubčoddeng 2 ene	4-4 čun.
Čoyiburilčoddeng	6 čun.
Namǰilčoddeng	6 čun.
J̌alsarayiringbuči	6 čun. Ene mönggün gau-tai.
Page 23	
Lhababčoddeng	7 čun.
Burqan baγsi	6 čun.
Sangǰai odsüring	6 čun.
Mayidari	8 čun.
Tamǰidyub	7 čun.

Lima burqan baγsi	7 čun.
J̌angčubčoddeng 2 ene	8-8 čun.
Jangčubčoddeng	6 čun.
Gadamčoddeng	8 čun.
Namǰilčoddeng	1 či.
Demčegsüngod	6 čun.

Page 24

Ayusi sengti Jabyuldei	1 či, 3 čun.
Longgüü nambarnangǰad töbed ur-a-yin	1 či.
Sosorbarma	9 čun.
Töbed ur-a-yin Düingkor	8 čun.
J̌ügdürnamǰil	6 čun.
Mangǰuširi	5 čun.
Töbed ur-a-yin Vačirbani	6 čun.
Töbed ur-a-yin Čaγšiba Jangrayiseg	4 čun.
Jügdürnamǰil	4 čun.
J̌üǰigšəl J̌angrayisig	5 čun.
Mangla Burqan baγsi Čoyidaγǰamčo Sarsangdemid Čangligringčin Badm-a Jabyol-tai	4-4 čun.

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Gadamčoddeng ene Jangčubčoddeng	6 čun.
Barimal boγda Dangbinima	2 čun.
Barimal Londulrinbuči	5 čun.
Barimal Taranata	5 čun.
Barimal boγda blam-a	4 čun.
Barimal boγda blam-a	7 čun.

Page 26

Baraγun günggervan-du :

Boγda Lubsangčoyiǰiǰamčan	4 či.
Kitad ur-a-yin Ayusi	6 čun.
Namǰilčoddeng	9 čun.

Altan čamdu-ǰilüg čašil boγudul rilbu nuγud-tai.

Mangǰuširi sengti ǰabyol-tai	4 či, 5 čun.
Jidγanidčingmu	3 či, 5 čun.
Mön 2 šarvan	1-1 či, 6-6 čun.
Töbed ur-a-yin Vačirdar-a senti-tei	2 či, 2 čun.
Kitad ur-a-[yin] naiman suburγ-a	1-1 či, 6-6 čun.
Sangdaǰigsum	1-1 či, 5-5 čun.

Page 27

Duyingkor Damdengsangdub-tai	1 či, 4 čun.
Ayusi	2 či, 3 čun.
Čaγan dar-a eke	2 či, 3 čun.
Burqan baγsi	1 či, 1 čun.
Mönggün J̌angčubčoddeng	1 či, 1 čun.
Dorǰisambi Yüm-tai	1 či, 2 čun.
Noγuγan dar-a eke	1 či, 2 čun.
Jüǰigšal Jangrayiseg	1 či, 2 čun.
Ayusi	1 či, 2 čun.
Čaγan dar-a eke	1 či, 2 čun.
Ayusi	1 či, 1 čun.

Page 28

J̌angčubčoddeng	1 či, 1 čun.
J̌angčubčoddeng	7 čun.
Sambošuγdan Mayidari	6 či, 5 čun.

J̌egün yeke günggervan-du :

Noγuγan dar-a eke	6 či, 5 čun.

Page 29

Mön köriig burqan anu :

ᠬᠦᠰᠦᠭ *Üsüg-un temdegtü abdaran-du* :

Jandan doγtai Rigdangniran-a	7 ene	1-1 či, 9-9 čun.
Jandan doγtai Nayidangǰüddüg	9 ene	1-1 či, 9-9 čun.
Ґaulin doγtai Taranata-yin tüngrab	11 ene	2-2 či.
Ґaulin doγtai J̌albaringbuči-yin tüngrab	13 ene	2-2 či.

Γaulin doγtai bančin Lubsangyisi-yin ǰirab 5 ene 2-2 či, 1-1 čun.

Γaulin doγtai bančingringbüči-yin tüngrab 11 ene 2-2 či, 1-1 čun.

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ᠬᠠ *üsüg-ün temdegtü abdaran-du :*

Mönggün doγtai Jabyon blam-a-yin tüngrab 21 ene 2-2 či, 2-2 čun.

Jandan doγtai Nayidangǰüddüg 7 ene 1-1 či, 8-8 čun.

ᠬᠣ *üsüg-ün temdegtü abdaran-du :*

Jandan doγtai Nayidan qanggal 1 či, 7 čun.

Mönggün doγtai Sandang (Nanding ?) Jamsarin 2 či, 2 čun.

Jandan doγtai Damdin sangtub 2 či, 1 čun.

Jandan doγtai čaγan Dar-a eke 10 ene 3-3 či, 2-2 čun.

Mönggün doγtai Čalhanamsum 2 ene 3-3 či, 1-1 čun.

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J̌andan doγtai Šaγǰitub 3 či.

Mönggün doγtai J̌aγdasambar 2 či, 8 čun.

Jandan doγtai Sangdaǰigsum 1 či, 9 čun.

Mönggün doγtai Ayusi 2 či, 1 čun.

Jes doγtai qorin nigen Dar-a eke 2 či, 3 čun.

Jandan doγtai Sumǰuǰasum 2 či, 5 čun.

Mönggün doγtai Mangla 3 či.

Mönggün doγtai Abida-yin šangγud 2 či, 5 čun.

Mönggün doγtai Ayusi qadqamal 2 či.

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ᠭᠣ *üsüg-ün temdegtü abdaran-du :*

Γaulin doγtai Burqan baγsi-yin ǰirab 28 ene 2-2 či.

Altan mönggün kege-e temür doγtai Junggaǰadǰu 9 ene 1-1 či, 6-6 čun.

ᠭᠤ *üsüg-ün temdegtü abdaran-du :*

Mönggün doγtai J̌angduγčoγni 27 ene 1-1 či.

Mönggün doγtai J̌igǰid Vačirbani terigülen Qanggal 10 ene 1-1 či, 6-6 čun.

Mönggün doγtai Nayidan 23 ene 9-9 čun.

Jandan doγtai J̌unggaǰadǰu 7 ene 2-2 či, 1-1 čun.

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ᠭᠡ *üsüg-ün temdegtü abdaran-du :*

Jandan doγtai Rigṅa-a 5 ene 2-2 či, 2-2 čun.

Jandan doγtai Šaγǰitub Atiša, Jalbanṅu-a Galsangǰamčo 1-1 či, 2-2 čun.
Jandan doγtai Demčoγgarbo 2 či, 6 čun.
Jandan doγtai Mangla-yin ǰingkor 1 či, 8 čun.
Mönggün doγtai Lüibi demčoγ 2 či, 7 čun.
Jandan doγtai altan Čalhanamsum 3 ene 3-3 či.
Γaulin doγtai Lhamo 3 či.
Γaulin doγtai Mangla 2 či, 4 čun.
Γaulin doγtai ǰigčingǰad dar-a eke 2 či, 7 čun.
Mönggün doγtai Sengdüngma 2 či, 4 čun.

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Mönggün doγtai Ayusi 9 čun.
Γaulin doγtai Baramsasügǰin 3 či, 3 čun.
Mönggün doγtai Burqan baγsi 2 či, 1 čun.
Jandan doγtai Jüdbiblam-a 1 či, 8 čun.
Doγ ügei takil 3 či, 5 čun.
Jandan doγtai Damdengsangdub 3 či, 2 čun.
Doγ ügei J̌abγon Dambinima 1 či, 3 čun.
Takil gangcai-nuγud 3.
Jandan doγtai Sagbaṅa-a 5 ene 2-2 či, 1-1 čun.

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3· üšüg-ün temdegtü abdaraṅ-du :

J̌andan doγtai Gangdangšangγod 2 či.
Jandan doγtai Čalhanamsum 4 či, 5 čun.
Čaγan temür doγtai Ribucangṅa-a 4 či, 5 čun.
Mönggün doγtai Nayidangǰüdüg-yin ǰingkor 2 či, 3 čun.
Mönggün doγtai Demčoγgarbo 4 či, 5 čun.
Γaulin doγtai Mila 1 či, 8 čun.
Mönggün doγtai Vačirbani 1 či.
Mönggün doγtai Demčoγlhangṅa-a-yin ǰingkor 2 či, 2 čun.
J̌es doγtai Atiša 9 čun.
Mönggün doγtai Čaγdungǰangdung Jangrayiseg 2 či, 1 čun.

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Jandan doγtai Jigǰidgarbo 1 či.

Modun doγtai Γomayiǰalbo 3 či.
J̌andan doγtai J̌alsarayiringbüči-yin tüngrab 2 či, 8 čun.
Mönggün doγtai Namqayidegla 1 či, 5 čun.
Doγ ügei Yangsangdüyiba 2 či, 6 čun.
J̌andan doγtai Jalsarayiringbüči-yin tüngrab 2 či, 6 čun.
Jandan doγtai Tobuu Demčoγgarbo 2 či, 6 čun.
J̌andan doγtai Bodala-yin šangγod 2 či, 5 čun.
J̌andan doγtai Baldangbrayibung čoddeng 2 či, 6 čun.
J̌andan doγtai Mangǰuširi 2 či, 9 čun.
J̌andan doγtai Güngsengkorlo 2 či, 9 čun.

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Mönggün doγtai Jiyabsarayisum 3 či.
Mönggün doγtai Nayidang-yin ǰingkor 2 či.

5' *üsüg-ün temdegtü abdaran-du* :

Jandan doγtai Nibisarayičingǰad 8 ene 1-1 či, 5-5 čun.
Mönggün doγtai J̌angduγčoγai 2 ene 2-2 či, 1-1 čun.
Mönggün doγtai γoušin qan 2 či, 8 čun.
J̌andan doγtai J̌alsarayiringbüči 2 či, 6 čun.
Mönggün doγtai qadqamal Dorǰipaγmu 2 či, 1 čun.
Γaulin doγtai Lubsangčoγijiǰamčan 1 či, 9 čun.

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J̌andan doγtai Šaγǰitub γoululuγsan Nayidangǰüdüg 2 či.
J̌andan doγtai Demčegsümgod-yin ǰingkor 2 či, 5 čun.
Jandan doγtai Ayusi 2 či.
Jandan doγtai J̌arunggašor-yin suburγ-a 2 či, 6 čun.
Mönggün doγtai J̌abγongdanbiǰamčan 1 či, 3 čun.
Mönggün doγtai Tobumirǰigba 1 či, 1 čun.
Mönggüń doγtai Sangdaǰigsum 2 či, 1 čun.
Mönggün doγtai Garmaba-yin blam-a 1 či, 2 čun.
Mönggün doγtai namǰuvangdan 1 či, 1 čun.
Mönggün doγtai qadqamal Jangčubčoddeng 1 či, 5 čun.
Mönggün doγtai Šalšigarbo 1 či, 5 čun.

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Mönggün doγtai Jamsarin	1 či, 5 čun.
Mönggün doγtai qadqamal Vačirdar-a	1 či.
Mönggün doγtai Daγbabürülgüü	1 či, 3 čun.
Mönggün doγtai Namnangṅongǰing	1 či, 4 čun.
Mönggün doγtai Čidaγgombo	1 či, 3 čun.
Mönggün doγtai Dübčingǰadǰuu	2 či.
Mönggün doγtai Jabγongdambi-yin Jirab	1 či, 6 čun.
Mönggün doγtai Lubsangčoyiǰiǰamčan	1 či, 4 čun.
Mönggün doγtai Lhamo Šalsümčaγdug	3 či, 6 čun.
Mönggün doγtai J̌amiyan ṅongbo serbo ǰanggüü	7-7 čun.
Mönggün doγtai J̌abγongdambinima	1 či, 3 čun.

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ᠬᠦᠰᠦᠭ-ᠦᠨ *temdegtü abdaran-du* :

Mönggün doγtai Nayidangǰüdüg 7 ene	1-1 či, 1-1 čun.
J̌andan doγtai Yongdangodǰi	1 či, 9 čun.
Jandan doγtai Čaγdurkorčin	2 či.
J̌andan doγtai Demčoγ-yin ǰingkor	1 či, 5 čun.
J̌andan doγtai J̌igdanggamǰi	2 či, 5 čun.
J̌andan doγtai J̌angrayiseg Qasarbani	2 či.
J̌andan doγtai J̌albagüngseg	1 či, 8 čun.
J̌andan doγtai J̌angreyiseg-yin ǰingkor	2 či, 2 čun.
J̌andan doγtai Lhamo	1 či, 9 čun.
J̌andan doγtai Mangla-yin ǰingkor	1 či.

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Jandan doγtai Gongǰeǰalbo	2 či, 8 čun.
J̌andan doγtai ǰandan ǰuu	2 či, 4 čun.
J̌andan doγtai čaγan Dar-a eke	9 čun.
Doγ ügei Šambala-yin orun	2 či, 9 čun.
Γaulin doγtai Badmaǰüngnai	1 či, 7 čun.
Dog ügei Düinaγlhaṅa-a-yin ǰinkor	1 či, 9 čun.
Modun doγtai Abida-yin šangγod	1 či, 9 čun.
Jes doγtai Dečingdorǰiǰang	1 či, 9 čun.

Γaulin doγtai tabun qan 1 či, 4 čun.
Mönggün doγtai Biǰay-a Ayusi ǰiringbuči 1-1 či.
Temür doγtai Noγuγan Dar-a eke 2 či, 2 čun.

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Doγ ügei Lüngdügǰamčo 2 či, 5 čun.
Jes doγtai Ayusi 1 či.

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J̌egün suburγan-u körüg burqan anu :

Jes mönggün alaγ doγtai tabuduγar Boγda-yin günda 7 či.
J̌es γauli mönggün alaγ doγtai Abida-yin šangγod 4 či, 4 čun.
Jandan doγtai qadqamal burqan baγsi 3 či, 5 čun.
Jes mönggün alaγ doγtai boγda blam-a 4 či, 6 čun.
Mönggün doγtai 500-tu Ayusi 4 či, 3 čun.
Jandan doγtai J̌irabsuši 32 ene 2-2 či, 7-7 čun. Qaγas duγ ügei.
Mönggün doγtai qadqamal Ayusi 4 či, 8 čun. } Ene 2
Mönggün doγtai Čoγšing 1 či, 5 čun. } oruly-a-yin.
Γauli ǰes alaγ doγtai Čaγdungǰangdon sedede 1 či, 8 čun.
Γauli ǰes alaγ doγtai Nayidangǰüdüg 2 či.

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Γauli ǰes alaγ doγtai Tünglha 2 či.
Γauli ǰes alaγ doγtai Gombo 75 Maγagala 2 či.
Γauli ǰes alaγ doγtai Gangdangšangγod 2 či.

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Baraγun suburγan-u sayumal burqan anu :

Naiman Mangla šanglung-tai 9 ene 1-1 či, 2-2 čun.
Öngdür boγda Taranata Jamiyangčorǰi 3 ene 4-4 čun. Ene šil günggerva-tai.
Modun gau-tai J̌igǰid 3 či.
Mönggün gau-tai čaγan Dar-a eke 1 či, 3 čun.

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Mön körüg burqan anu :

Γaulin doγtai blamangčodba 5 či.
Jes mönggün alaγ doγtai Tungvadongdan 7 či, 1 čun.

Jes doγtai Čalhanamsum 4-4 či, 3-3 čun.
Γaulin doγtai 500-tu Mingtügba 2 ene 5-5 či.
Mönggün doγtai 21 Dar-a eke 3 či.
Jandan doγtai olan Odserǰangma 2 ene 3-3 či, 1-1 čun.
Mönggün doγtai Mayidari 5 či, 8 čun.
J̌es doγtai Ayusi 5 či.
J̌es doγtai Šambala-yin šangγod 4 či, 5 čun.
Mönggün doγtai 8 Dar-a eke 3 či.

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Jes doγtai Gombo 5 či.
Γaulin doγtai J̌amsarin 2 či.
Mönggün doγtai qadqamal Naroqaǰod subud čimegtei 1 či, 1 čun.
Jandan doγtai 16 Nayidan küriyelegsen Ayusi 2 či, 5 čun.
Γaulin doγtai altan čoyingkor čoddeng 5 či, 2 čun. Ene Güm-büm-yin.
Γaulin doγtai Galsangsangǰayidong-yin qaγas 500-tu 4 či, 5 čun.
Mönggün doγtai J̌igǰid-yin qota 2 či.

BURIYAD ΓAǰAR-A BURQAN-U ŠASIN
KER METÜ DELGEREGSEN KIGED
ŠASIN BARIΓČI KEDÜN BLAM-A-NAR-UN
ČADIG TOBČI TEDÜI ÖGÜLEGSEN
SELTE ORUSIBA : :

Boyandalai dooramba-yin ǰokiyal bolai

Selengge-yin ayimaγ-un Naiman ečige-yin doturaki Čongγol obuγ-un diputad mkanbo dge ḥdun bstan pa dar rgyas cay-a-yin kemekü inu, 1711 on-du mendüleged, 1725 on-du ene blam a Baγatur-un šanǰudba, Daqului-yin rabǰamba γurbaγula surγaγuli kikü-yin tula Qalq-a Yeke küriy-e-dü odbasu, tere-kü edür-e boγda-yin ordun-du ayungγ-a baγuγsan-iyar ene yaγun-ača bolba kemen ǰiruqayičin sinǰilekü-dür Selbi-yin γoul-u uruγudaǰu eteged qubčad-tai γurban kümün iregsen-eče bolbau kemen sedkiǰü ordun-du öčibesü, ordun-ača ta γurban ende saγuǰu bolqu ügei. Üdter yabuγtun kemen tusiyabai. Tendeče Baγatur-un šanǰudba Sečen qaγan-u qosiγu küriy-e-dü odču, ǰiruqai-yin surγaγuli kibe. Daqului-yin rabǰamba, Amdo-du odču ungsilγ–a gürim–ün surγaγuli kibe. Cay-a-yin blam-a, Baraγun ǰuu-du odču ḥBras sbuṅs sGo maṅ keyid-ün har gdoṅ khams chan-du baγtaγad sGo maṅ keyid ba ru-a stod keyid qoyar-tu qarilčan yabuǰu, surγaγuli kiǰü gSaṅ phud dkaḥ bču bolbai.

Qoyaduγar bančin boγda bLo bzaṅ ye šes-yin gegen-ten-eče dge chul sanvar kürtebei. Doluduγar Dalai blam-a bsKal bzaṅ rgya mcho-yin gegen-ten-eče dge sloṅ-ün sanvar kürtebe. Buriyad-tu keyid bayiγulǰu, šasin delgekü-yi qoyar gegen-dü öčikü-dür, bančin boγda vanšu-a malaγ-a-ban qayiralabai. Dalai blam-a-yin gegen-ten ber, keyid bosqa basu bsam yas keyid-ün kelberi metü Sümbür aγula dörben tvib-i belgedegsen tabun orui-tai-bar bosqabasu sayin kemen ǰarliγ bolǰu, qar-a ǰiruγ-i ǰiruǰu qayiralaba gedeg.

Burqan-u bey-e körüg kiged nom sudur terigüten olan sitügen-i ǰauaǰu, 1740 on-du notuγ-taγan irekü-dur, 1727 on du ǰiq-a kili-yi masi čingγ-a talbiγsan-u tula Erkeü be Moskaba qota kürtele medegülǰü, esi soyurqal-i olǰu, nutuγ-taγan oruba gedeg. Tere üy-e-dü Čökü-yin Yeke niγu gedeg γaǰar-a ǰoni-yin Pun čogs noyan blam-a ber, Tabunang-γud ba Čongγol obuγ-tan-i qamtudqaǰu isegei duγang-du qural quraǰu bayiγsan γaǰar-a ǰalaǰu, ene qoyar blam-a-nar, čanid nom-un kelelčege üiledčü Pun čogs noyan blam-a ilaγdaγad, Cay-a blam-a-yi siregen-e ǰalaǰu, mandal ergüged, šasin-u eǰen kemen kündülebe gedeg. Egün-ü urida Qurlad ulus-un ebüge ečige Andaqai kemekü, Amur terigüten tabun köbegüd-lüge selte negüǰü, Tüsiyetü qaγan-u nutuγ-ača irekü-dür,

Andaqai öber-ün üyeli blam-a Sangǰai kemekü-yi šasin delgekü-yin sedülge-ber abču iregsen tere blam-a ber, Kimni-yin nutuγ-tu 1701 on-du isegei duγang-du qural qurayulbai.

Egün-ü qoyin-a 1720 on-du tabin tangγud, ǰayun mongγol blam-a-nar ekileǰü iregsen gedeg. Tabin tangγud nar Barayun Juu-ača iregsen učir anu sGomaṅ keyid-ün nigen ǰil-ün gLiṅ kha sdon mo qurayan šabinar, Jegün γar-un ögeled-ün uršiγ-iyar kögegdegsen tedeger kiǰayar γaǰar-a šasin delger-e iregsen gedeg. J̌ayun mongγol-ču, teden-ü irekü ǰam-du tanilčaǰu, nom-un barilduly-a-tai boluγsan ba γaǰarčilaγsan kiged, šasin delgekü-yin tula eb ey-e nigedeǰü qanilaγsan nöküd mön gedeg. Edeger blam-a-nar ireged, amitan ǰon-du tusatai bayiγsan-i degegsi medegülküi-dür 1752 on-du gürün-ü ǰakiramǰi-du baγtaγaǰu, alba ügei-ber ǰayun tabin qompilad blam-a kemen batulaγdaba.

Tabin tangγud nar, sGomaṅ keyid-ün ǰirum-čilan, zakhaṅ-i dačang un ǰegün ǰüg-tür bariγuluγad, dačang-un ǰegün urida öncüg tü mangǰa-yin egüden-i γarγaγsan anu, qaγučin-u tabun oroi-tai dačang-ud-tu bayiγsan auγu.

1740 on-du ača urida Sangǰai blam-a nögčiged, Kimni-yin qural sulasiγ boluγsan čaγ-tu Qatagin obuγ-un Aγaldai-yin köbegün Jimba kemekü sTon ḥkhor Manjušri-yin keyid-tü suryaγuli kiǰü nutuγ-taγan bučaqui-dur nutuγ-tu keyid bariǰu, šasin delgeküi-yin bošuγ öčibesü, gegen-ü ǰarliγ-či minu burqan-u süm-e-dü oruγad nigen boti nom, nigen quyilaγsan tangγ-a burqan abču iretügei kemen ǰarliγ boluγsan-dur, ǰarliγčilan abču iregsen-dür, nom-i üǰebesü, saṅs rgyas mchagbum, burqan-i üǰebesü, Ökin tngri mön aüγu. Eyimü-yin tula, Ökin tngri-ber tere toγtaγau keyid-tegen sakiγulsun sitügtün. Saṅs rgyas mchagbum abuγsan-u belge-ber tere keyid, šabi-nar olan-tai bolumui. Ungsiγulǰu bayiγtun kemen ǰarliγ bolu qayiralaγsan i ǰalaǰu, keyid bayiγulqu-yin sedülge-tei. nutuγ-tu irebesü, olangki ǰon anu, urida-yin yosuγar Kimni-dü keyid bayiγulqu sanal-tai.

Jimba blam-a, Kölüng nayur-un barayun ergi deger-e sayin kemen sanabaču, tere sedülge-ben γaγčaγar-iyan bütügeǰü ese čidaγad, Cay-a-yin blam-a-dur šabi oruγad, keyid-ün γaǰar-i sinǰigülküi-yin tulada, Cay-a-yin blam-a kiged Baγatur-un šanǰodba qoyar-i ǰalaǰu, Čilaγutai-yin qayaγ-a kiged Kölüng nayur-un barayun ergi qiyar-i üǰeged edügeki γaǰar-i erkim kemen ǰarliγ bolǰu, qongγur aγula-yi aru-yin tüsilge bolγan, ǰegün urida ǰüg-tü Yongqur-un nutuγ qanduγulǰu, Kölung dačang-i bayiγulba gedeg.

Tere qoyar blam-a-nar, Noyaqan-u nutuγ-tu ǰalal-tai tulada, Tuyaγan-u dabaγ-a-bar morilaqui-dur, kürgegči ulaγačin anu, blam-a-nar-un qoyin-a-ača činglaǰu yabubasu, sinǰaba anu, mkhanpo blam-a-dur šasin-u ǰakirγ-a bariqu γaǰar-iyan eden-dü yaγun-du ögbei kemekü-dür, bide γurban, γaγča-kü Čongγol obuγ-tan-u tula tangγud mongγol γaǰar-a suryaγuli-du yabuγsan basu böged, büküi buriyad ǰon-u tula yabuγsan bui-ǰ-a. Šasin-u ǰakirγ-a qamiγ-a bui abasu, bide tende oduγad, šasin-u kereg-i medelčemüi. Kemen ǰarliγ bolui-dur, sinǰaba daγun ügei bolbai gedeg. J̌imba blam-a ber, ene qoyar blam-a-nar-i Čökü-eče ǰalaǰu yabuqui-dur, söni erte degegsileǰü yabuγad, naran kögerekü üy-e-dü Selengge-yin Sinesütei-yin boγum kemekü γaǰar-a ireged, sin-e be qaγučin isegee ger-tei qoyar ayil bayiqui-dur, sin-e ger-tür baγuǰu, čai ǰoγuγlaqui-yi blam-a-nar-tur öčibesü, bolul ügegüy-e, qaγučin ger-tü baγubasu, masi türgen čai činaǰu ergübei.

Tendeče morilaγad, ǰam-du J̌imba blam-a-ača, či yaγun-u tulada sin-e ger-tü baγuqu gebe kemen asaγuqui-dur, sin-e ger-tei bayan ayil bolbau kemen sedkibe bi kemen öčiküi-dür, nögüge ger inu qaγučin bolbaču, qosilang-iyan čingγ-a tataγsan, γadaγurki-yi sayitur sigürdegsen böged, utuγan ǰabqaraγsan-u tula, erte bosuγsan, kičiyel-tei ayil geǰü γadan-a-ača medegdebei-ǰ-a. Sin-e ger-tü bide baγuγsa bögesü, edüge čai anu bučaluγ-a edüi aqu bile de kemen ǰarliγ bolba gedeg.

Tere üy-e-dü Kimni-yin qural-un burqan nom, baγaǰi ǰingsaγ Tha ḥog čhos rgyal-un körüg terigüten-i Kölüng dačang-du ǰalaba gedeg.

176... on-du qatun qaγan ber, töri toγtaγaqui-yin tulada ayimaγ büri-eče niǰiged diputad-i tataγsan-a Qori-yin ayimaγ-ača Šandung diputad-i yabuγulbai. Selengge-yin ayimaγ-ača diputad-i oluγ-a edüi bayitala, Cay-a-yin blam-a ber, šasin-iyan balulaγulqu-yin sedülge-ber diputad-tu yabuqu duran-i üǰegülküi-dür, ǰon-ču ǰoriγ-tai tökügereǰü, Moskaba-du yabuγulbai.

Diputad-nar, Moskaba-yin ǰöblel-dü ese neyičeǰü, tarqan irebei. Cay-a-yin blam-a ber, vančin boγda ba Dalai blam-a-yin čagig kiged töbed kitad amdo γaǰar-un sonin-i ayiladqaqu kiged, töbed-eče abču iregsen beleg-üd inu qaγan-tan-u taγalal-du neyiče-tei bolǰi, sayin-iyar baraγalqaγsan-iyar buriyad γaǰar-a Buddha-yin šasin-i delgeregülküi-yi ǰöbsiγelgeged, öber iyen šasin-u eǰen diputad mkhampo kemen batulaγdaǰu ireküi-degen Tobolosq-a-yin gübirnatar noyan-tai qamtu yabuǰu, tere gübir-tü ireküi-dür, noyan ber, blam-a-yi kedün qonuγ-tu saγataγulǰu, nigen

edür-e tabiγlal kiǰü, blam-a-yi töbed-ün šabi qubčad kiged vančin boγda-yin titim-i emüskeǰü, ǰiruγ-i ǰiruγulǰu abuγad, morilaqui-dur Erkeü kürtele ǰam ǰaγur-a-yin gübir-üd-tür dam dam bičig ögčü, yeke kündü-tei-ber yabuγuluγsan gedeg.

Egün-ü qoyin-a Čongγol nutuγ-un tabun oroi-tu modun dačang-i endekiyin aqamad ber qongqu-tu ulaγ-a-bar ǰiγučilaǰu batulaγulǰu öggügsen kiged bosqaγsan ǰil on-u toγ-a anu, blam-a-tan-u öbegüd-ün ǰokiyaγsan čadig dotur a todurqai bui bolai.

Jimba blam-a anu, Cay-a-yin mkhanpo blam-a-du ǰaγun aduγun-iyar erkilegsen olan ed-tü mandal ergüǰü, ölmei batu orusiqu-yi öčibesü, blam-a-tan yekede bayasču, vančin boγda-yin titim-i šang-du qaγiralaba gedeg.

Tegün-ü qoyin-a J̌imba blam-a-yi Degedü üde be Erkeü-yin tamaγan-u γaǰar-ača Selengge-yin tabun dačang-i ǰakiroγči bandida blam-a kemen batulaba gedeg. Cay-a-yin mkhanpo blam-a-tan, öber-ün ǰiran doluγan nasun-daγan 1777 on-du Nirvan-a aǰiraγsan-u qoyin-a, teden-ü ači bolqu blam-a Ñag dbań bsod nams ḫphel Ketürkei-yin ber, Čongγol-un diputad mkhanpo-yin orun-du saγubai. Egün ü nögčigsen-ü qoyin-a Čongγol obuγ-tan kiged Kölüng dačang-un ǰon qoyar, mkhanpo-ban buliyalduǰu, Čongγol-ača blam-a noyad ba Kölüng dačang-ača Buda-yin Bilig-tü nigen nökür-tei Erkeü qota-du ǰaγuldar-a odču, Buda-yin Biligtü, uqaγan yeke-tei böged ögülekü-dür mergen-ü tula, ǰaγu-ban abču, öber-ün baγsi Aγaldai-yin J̌imba blam-a-yin bandida kemegsen čola kiged, Čongγol-un diputad mkhanpo-yin mkhanpo kemegsen čola-yi nigedkeǰü, Buriyad-un šasin-u eǰen bandida mkhanpo blam-a kemen batulaγuluγsan-čilan edüge kürtele bui aǰuγu.

Ene metü šasin-u keyid süm-e be qural kiged quvaraγ-ud bui boluγsan bolbaču, ǰiq-a kili inu masi čingγ-a-yin tulada, šasin-u saγaγuli ügei-yin degereče kkir ügei ariγun sanvar-tan qobur čiquγ bayiγsan aǰuγu. Qoyin-a Onon Čügel-dü keyid toγtaǰu, Qodun-e dačang-ača Lündüg Dandar-un-ki-yi siregetü-dü ǰalaǰu, tede blam-a-tan, uran arγ-a-bar Čügel-dü čanid suγaγuli toγtaγaǰu, tegüneče ulamǰilan,Kölüng dačang kiged Ana-a ba Aγu-yin dačang kiged, qoyin-a busudču dačang-ud-tu čanid suγaγuli delgerčü, nom-un udq-a-yi medeǰü, kkir ügei ariγun sanvar-tan masi olan boluluγ-a.

Dandar-un lamaqai-yin šabi-nar, Kölüng dačang-du Vangčuγ-un mkhanpo blam-a-tan baγ a-nasun-ačaγan sudur tarni-yin nom-ud-tu abiyas-tai Qorčin-u

Yogacari blam-a Γalsang sodba-yi sitüǰü, tarni-yin nom-du mergeǰigsen Cügel-ün čanid suryayuli-du arban yarun nöküd-tei odču, surulčayad, nutuy-tayan ireǰü, Kölüng dačang-du čanid suryayuli toytayaba.

Basa Yeke Küriy-e be Amur bayasqulang keyid-eče dos ḥkhor ba otuči kiged sakiyulsun-u čam ǰerge-yin qural-ud-i toytayaysan-u tulada, egüber üliger kiǰü, Selengge naiman-u busu dačang-ud-tu edeger qural-ud elbeg-iyer toytaǰuyui.

Basa Dandar-un blam-a-yin šabi gebsi lamaqai Ayusi-yin ber Ana-a dačang-du čanid suryayuli toytayaču kiged, bügüde ǰon-du nom nomlaqu ba öber iyen bütügel-i erkilekü terigüten-ü egüden-eče šasin amitan-du aqui yeke tusa ǰokiyabai. Kedüb ǰirbon blam-a-tan, čanid nom-i yekede ǰiyaqu-yin egüden-eče šasin-u üile-yi yekede ǰokiyabai. Ene qoyar blam-a yin ači-bar Qori-yin busu dačang-ud-tu čanid suryayuli toytaǰu, yurban surtal tegülder šabi-nar-iyar dügüreng bolbai. Basa, Dandar-un blam-a-yin šabi, Ayu-yin Danǰin-u lamaqai-tan, bay-a nasun-ačayan sakil sanvar masi ariyun-a sakiysan. Čongyol-un čanid-tu quraǰu, mergen boluysan qoyin-a, Bodi mör-ün ǰerge-yi-čü sonusuyad, busud-tu-ču yekede nomlaysan ba Ayu-yin dačang-dučanid suryayuli kiged, Labran keyid-ün ǰirum-čilan ündüsün kiged dos ḥkhor ba otuči-yin qural-ud-i toytayaysan kiged, töbed mongyol nom-un keb-ud-i bütügekü be qural-du imayta ariyun sanvar-tan-i quraqu bolyaysan ba šabi qubčad-i emüskü keregtei kemen ǰarčimlaǰu, šasin amitan-du ayui yeke ačitai bolbai.

Basa, Dandar-un blam-a-yin šabi-nar, Čügel dačang-du ǰasay baysi, čanid nom-i erkilen ǰiyaq kiged, Delger-ün lamaqai-tan, sanvar masi ariyun, gečül gelüng-üd-i ariyun sanvar-tu uduridduysan kiged, ede blam-a ba čorǰi lamaqai Tegülder-ün qoyayula-ču, buriyad mongyol ulus-i über-ün kele deger-e nom-un udq-a-yi ülu medekü bögesü, ündüsün-dür inu tusa bay-a-tai kemen tayalaǰu, ǰarliy šastir-i mongyol keleber orčiyulǰu, keb seyilegülkü be tegün-ü udq-a-yi ǰiyaqu ba blam-a-nar-tu töbed nom-un körbelge ǰiyaqu kiged, ilangyui-a čorǰi lamaqai-tan, uqayan-u orun-du mergen-ü tulada, tegün-i-čü busud-tu suryaqu terigüten-ü egüden-eče šasin-u üiles-i ǰokiyabai.

Buriyad-tu ündüsün-ü qural toytaysan-u tuqai-du öčüken tedüi ögüle-besü, Kölüng dačang-du Vangčoy-un mkhanpo blam-a-yin geriyes ǰarliy-un yosuyar Sayla-a-yin lamaqai-tan, Gümbüm keyid-ün ǰirum-čilan ündüsün-ü qural toytayaysan kiged, degere ögülegsen metü, Ayu-yin dačang-du Labran keyid-ün ǰirum-čilan

ündüsün-ü qural toγtaγaγsan-ača busu, čuqum Baraγun ǰuu-yin ündüsün ekin adaγ qoγar-un alin-ču ügei bayitala, Güšeb čanid mkhanpo blam-a-tan, Baraγun ǰuu-ača baγuǰu ireged, Qori-yin dačang-ud-luγ-a ǰoblel nigedčü, Baraγun ǰuu-ača Dribo γanǰurba blam-a-yi šabi-nar-tai-bar ǰalaǰu, ǰid madba dačang-i toγtaγaǰu, čanid suryaγuli-yi tegüskeged tarni nom-i tusqayilan suduluγi gebsi gabǰu-nar-i kökigülün kümüǰi-gülbei.

Ene ǰüg-tü neyite šasin amitan-du yeke ačitai čanid mkhanpo blam-a-yin čadig-i tobči tedüi ögülebesü, ene blam-a anu, erte gerten bayiqu üy-e-eče mongγol nom-i neng yekede üǰeǰü, sayitur γaruγsan-u tusa erdem kiged sayitur γaruγad ču, qayisi kereg ǰaliqai saγul ügegüi-a, šasin amitan-u tuda-yi kičiyeǰü oruldaqu keregtei-yin učir-i čuqum-tai-a nebtereǰü medegsen-iyer ger eče ger ügei sayitur γarču, Yeke Küriyen-ü Yonghcin ba J̌ibtui mkhanpo qoγar kiged Čügel-ün diyanči blam-a ba Utai-yin ǰasaγ blam-a terigüten-i amin luγ-a qolbuǰu situged, teden-ü örüsiyel-iyer Baraγun J̌uu-du odču sΓomań dačang-du quraqad Yońhjin rinbuči terigüten olan baγsi-nar-i yosučilan sitüǰü, čanid suryaγuli kiǰü tegüskegsen-ü ür-e-yin temdeg-tü lharamba boluγad, darui-dur arban γutaγar Dalai blam-a-yin čanid suryaγuli-du ögede bolqui-dur sΓomań keyid-eče gegen-ü čanid suryaγuli-du tusalaγči čanid mkhanpo songγuqui-durtegün-dür songγuγdaǰu, gegen-ten be Yońcin rinbuči-yin dergede baraγ-a bolqu ba Ser-a-yin γurban keyid bolun teden-ü doturaki dačang qamčan mičan nuγud-un kereg-i oruldaǰu bütügekü kiged aru ebür qosiγun-u mongγol ulus ba buriyad kiged oγirad-un toryud dörbed ün aliba ayiladqal-ud-i Dalai blam-a-yin gegen-ten-e ǰiqučilaǰu bütügeǰü qayiralaqu ba, bide kedün buriyad-un suryaγuli-yin šabi-nar-ču, ros eteged-ün qariyatu kemen qočilaγdaǰu, sedkil amur ügei bayiγsan anu, ene blam-a-yin čanid mkhanpo boluγsan-u ači ibegel-iyer, bide-ner, Dumdadu orun-u kümün metü sanaγ-a amur, qural suryaγuli-ban daγaǰu, tus tus-un kereg-ud-iyen güičegeǰü iregsen terigüten ači tusa-yi ögüleǰü barasi ügei bolai.

Tendeče Yeke Mongγol-un orun-u šasin amitan-u tusa-yi taγalaǰu, ene orun-a ǰalaraǰu ireged urida ögülegsen-čilen buriyad-tu ündüsün-ü qural toγtaγaγsan kiged, Ayusi qaγan-u toryud nutuγ-tu šasin-u ǰirum baγ-a ǰerge qaγučiraγsan-i selbin ǰasaǰu, čanid suryaγuli-tai bolγaǰu, qurča oγutan-i mongγol töbed γaǰar-a ilegeǰu, erdem-tei blam-a-nar-i olan bolγaγsan ba qamuγ-i ayiladduγči Dalai blam-a-yin gegen-ten-i mongγol γaǰar-a ǰalaγaγulǰu, olan arad-i barilduly-a-tai bolγa-

γsan kiged gegen-ten betöbed-ün kereg-i olan qaγad-un ǰasaγ-un γaǰar-tu ǰiγučilaǰu gem ügei sayin-iyar bütügeǰü ergügsen beyeke ros ulus anu asaraqui nigülesküi sedkil-tei, ǰang aburi usqal sayiqan-tai ünenči čeke sidurγu büküi-yin tulada burqan Šagimuni-yin šasin delgerekü aγsan bolbau kemen taγalaǰu, öber-iyen ed ǰögeri yaγun-ču ügei bögetel-e, ǰaγun alǰiyal-iyar ed aγursun-i eriǰü oluγad, bey-e ami-ban qayiralal ügei kičiyeǰü, Piterbureg qotan-a burqan-u süm-e bosqaǰu güičegegsen be, erte-yin Cay-a-yin mkhanpo ba Pun čogs noyan blam-a qoyar, böge-yin mörgül-i eres tas buruγusiyaγsan-u učir-iyar Selengge-yin adaγ-un ǰirγuγan ečige-yin buriyad-nar kiged Bayiγal dalai-yin qoyinaki buriyad-nar-i burqan-u šasin-tai bolγaǰu ese čidaγsan-i ene blam-a ber, tan-u böge-yin tngri inu darui-daki nöküčel-i bütügen, ǰedker-i arilγaqu sakiγulsun bolumui-ǰ-a.

Ta-nar, čiquγ degedü γurban erdeni-yi asida-yin abural-un orun-du sitügtün kemekü metü-yin uran arγ-a-bar čaγlasi ügei olan arad-i burqan Šagimuni-du mörgükü bolγaγsan kiged qubisqal-un čaγ-ača inaγsi edüge kürtele buriyad-un šasin-u bayidal-i uγ burqan Šagimuni-yin ǰarčim-luγ-a ǰokilduqu ba qauli-du-ču qarsi ügei bolγaqu-yin tulada kičiyen orulduγsaγar bui bolai.

Cay-a-yin blam-a-yin Baraγun Juu-ača ǰalaǰu iregsen nom-un yekengki inu Ser-a keyid-ün yosun-u čanid nom-ud böged Ataγan-u dačang bayiγuluγsan lobun rabǰimba-tai qarilčan ayiladdulčaγsan anu, Cay-a-yin blam-a ber, bi Congγol keyid-tegen Ser-a yosun-u čanid suryγayuli toγtaγamui. Ta, Ataγan keyid-tegen sGomaṅ yosun-u čanid suryγayuli toγtaγatuγai. Bide qoyin-a šabi-nar-iyan qoyar nutuγ-un ǰabsar bolqu ene γaǰar deger-e neyilegülǰü, nom-un kelelčege tüg kemekü-yi kilgesügei bide kemen ayiladdulčaǰu, nigen γaǰar-a čanid tal skad kemekü-yi ǰokiγaγsan γaǰar-i edüge tendeki nutuγ-un ǰon, Qaskiraγači kemen nerelemüi. Teyimü učir-iyar edüge Čongγol-du Ser-a-yin čoyir-a Ataγan-du sGomaṅ yosun-u čoyir-a quraǰu bayidaγ bolultai.

Cay-a mkhanpo blam-a-tan, Baraγun Juu-ača ǰalaǰu abču iregsen altan cambaγ-a-yin čečeg-i Sadu-yin Tungγalaγ Biligtü-dü ögčü, tegün-i sang-du niγuǰu, Ataγan keyid-i talbiγsan-iyar edüge kürtele-ču, ataγan keyid-ün šabi-nar, oyun bilig qurča bayidaγ aǰuγu.

Buda-yin Biligtü mkhanpo-yi Kölüng dačang-du saγulγaqu boluγsan učir anu, Erkeü-yin generel inu, erte qatun qaγan, Cay-a mkhanpo-yi buriyad-un bükü šasin-u eǰen kemen batulaγsan kiged, teden-ü ači Ketürkei-yin Sodnam pel

mkhanpo, Čongγol dačang-du sayuγsan-u tula, mkhanpo-yi Čongγol-ača ködelgeǰü bolqu ügei tula, Čongγol-du edüge bi batulamui kemebei. Minu qatun, qaniyadu ebedčin kürteǰü, Tomusq-a gübir-eče inaγsi doqtur-ud arγalaǰu yadabai. Ta-nar-tu emči kümün bui-uu kemen asayuqui-dur, biden-dü emči kümün ügei. Kölüng-eče iregsen Buda-yin Biligtü sayin emči gedeg kemebei.

Generel, Buda-yin Biligtü-yi iregülǰü, qatun-u sudal-i üǰegülǰü emlegülbei. Qatun-u qaniyadu edegeǰü, sayin bolqui-du generel ber Biligtü-dü či yeke ačitai bolbai. Altan mönggün-ed ǰögeri, yambar kergem qayira midal γoridan, yaγun-i abqu bögesü, tegün-i bi bariy-a kemekü-dür, tede nadur kereg ügei. Minu baγsi Aγaldai-yin bandida blam-a-tan-i Kölüng dačang-du büküi buriyad-un šasin-u eǰen mkhanpo-du batulaǰu ögküi-yi γuyubai.

Generel ber, tere bolqu ügei kemekü-dü Biligtü simdal-iyar dakin dakin γuyuqui-du, generel, arγ-a-ban baraǰü, činu küsegsen-i bi tere-čilen batulay-a. Čongγol-un kereg-i-ču batulamui. Ta qoyar eteged, ken-ten-ü urid Selengge-yin boyibod qančilar-tu gerečilegülügsen-ten-i mkhanpo-yi abumui kemen sigidkebei.

Qoyar eteged, maγad edür yabuqu bolǰu, qonuγsan söni yeke salkin bolǰu, Bayiγal dalai-du düsineg ongγuča oruqu arγ-a ügei bolbai. Buda-yin Bilig-tü, dalai ǰiq-a-bar ǰayiǰu, ǰiγasučin-u qolbuγ-a ongγuča-nud-i aǰiγlaǰu yabuγad, nigen sayin ongγuča-yi olǰu, qoyar mori-ban ögču abuγad, nökür-iyer tulum-du kiǰü, nige tala-du kebtegülüged, öber-iyen seleǰü, dalai-yi qatulǰu boyibod ǰurγan-du urid gerečilegülǰü mkhanpo-yi Kölüng-du sayuqu bolγabai gedeg.

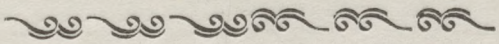
Čan delig-ün mkhanpo-yi daγaǰu Čügel-ün čanid saγaγuli-du odduγsan blam-a-nar-un ner-e inu, Saqla-yin blam-a, urida-yin lamaqai, Öčiγetei lamaqai, Γombo-yin mkhanpo, Yangγaǰin-u Banǰaraγča lamaqai, Čanaγ-a-yin Čibdan-u lamaqai, Čegeǰi-yin Gelegǰamčo lamaqai, Ača-yin Lubsang lamaqai, Sotniγ-un Rabǰa-a, J̌imu-yin Oyidub gebsi-nügüd bolai.

Vančin boγda-yin titim-i ünen-i gerečileǰü diba šüng /sde pa gzuṅ/ sir-a toγan degere bičiǰü, tamaγ-a darubai. Tere tamaγ-a-yi titim-un nigen soyuγ-a deger-e darubai. Tegün-i qatun qaγan üǰeged, tere toγan-u degere ros-iyar kebleǰü gerečilen, tamaγ-a daruγad, tere tamaγ-a-yi nögüge soyuγan-du daruba gedeg.

Egün-ü dotur-a Cay-a mkhanpo-yin urida šasin-tai bayiγsan kiged, Čonγol-un dačang-ača urid Kölüng dačang bosqaγsan terigüten inu ǰayilasi ügei ünen.

Selengge-yin düm-y-yin qayučin domuγ doyuki dotur-a ilerkei tula, tegün-e kilinglekü kereg ügei.

Sangǰa-a blam-a-yin toγtaγaγsan Kimni-yin qural anu rabsal doγsid tedüyiken bui-ǰ-a. Aγaldai bandida, yeke emči böged, ǰögeri sang yeketei-yin tulada 1740 on-du dačang-iyan bosqabai. Cügel-ün ǰon, eb ey-e-yi olul ügei, ed ǰögeri ügei. Ökin taiiša, minu ger-eče qola dačang talbiqu bögesü, bi Congγol otuγ-tu dačang bariγulqu ügei bui kemen blam-a-tan-i qasiǰu γomuduγuluγsan-u učir-iyar qoyin-a Baγatur-un sinǰaba, ǰon-u dumda-yin mönggün degere nemeri ergüǰü, ǰon-du badir kiǰü, dačang-iyan bosqaγsan anu, blam-a-tan-u čadig dotur-a todurqai bui bolai.



CATALOGUE OF PRINTING BLOCKS
OF
BUDDHIST MONASTERIES IN TRANSBAIKALIA

Prepared in December, 1911 by
the chancery of Paṇḍita Khampo Lama,
Head of the Buddhist Church, Eastern Siberia.

INTRODUCTION

Buddhist monasteries in Mongolia possessed many libraries. Learned monks who had been educated in Tibet acquired books not only for themselves but also for their monasteries. Hence, it was possible to find not only xylographic editions of Peking, Narthaṅ and Derge, but also of other Tibetan monasteries having printeries, as well as extremely rare manuscripts.

Almost every monastery in Mongolia had its printery in which books in the Tibetan and Mongolian languages were produced from wooden blocks. Mongolian monasteries also printed Tibetan works written by Mongolian lamas. Unfortunately, very few catalogues of printeries of Mongolian monasteries and works of Mongolian lamas are at our disposal. These are completely unknown to Western Tibetanists.

Penetration of Buddhism into Buryat promoted the growth of printing in Tibetan and Mongolian languages and almost all monasteries of Buryat had their printing works, in which skilled master cutters carved out, in wood, texts written on paper by Mongolian calligraphists.

Many Buryat editions may be seen in libraries of private persons in Mongolia. All of them have been printed in China ink on Russian paper. The technique of printing from wooden blocks in Buryat was identical with that prevalent in Mongolia and Tibet. It may be noted that Buryat editions are distinguished from the Tibetan by great clarity of print, good outline of letters, the superior skill of cutters and better quality of paper.

There is a unique catalogue of xylographic editions of all Buryat monasteries at my disposal which I received from the late Dr. Zamtsarano. The text of this catalogue was compiled in December 1911 in the chancery of the Head of the Buddhist church in Buryat. It bears the remark of Dr. Zamtsarano "From Paṇḍita Khampo Lama. 18.6.1923 year." The catalogue has been written in the Russian script. It records names of Tibetan and Mongolian books, number of printing blocks and other information. The writer, who had acquired good proficiency in Russian letters, apparently took down dictation from lamas, who read the titles

Tibetan and Mongolian books to him. As is well-known, Mongolian lamas read the Tibetan text in a different manner than is the practice in Tibet. The text is given in the catalogue as pronounced by Buryat lamas and at places, I was not able to reconstruct transcription of some words.

I had to rewrite the titles of books given in Russian alphabet in Tibetan so as to give the Romanization. The learned Lama Gombojab who works in the Tibetan section of the State Library, Ulan-bator, kindly helped me in deciphering and transcribing into Tibetan catalogues of three monasteries, the one of Paṇḍita Khampo Lama, the second of Aga and the third of Tsugol.

The remaining part of this catalogue was transcribed in Tibetan with the help of Lama Chimpa, a worker at the International Academy of Indian Culture in New Delhi. Both of us encountered, in some places, great difficulty in the Tibetan orthography and I am far from being sure that we have given the correct Tibetan transcription everywhere. All the same, I hope that isolated errors will not cause great difficulty to Tibetanists, to whom this catalogue will reveal the publishing activity, the voluminous erudition and varied interests of learned lamas of Buryat. This may be judged to some extent from isolated new editions, not mentioned in this catalogue but found in Mongolia. Additions to Buryat monastic printeries continued to be made even subsequent to 1911, upto the thirties of the present century, after which printing activity came to a stop.

It appeard to me that for the historian of Buddhist literature it will be of interest to have a brief chronicle of Selenggin Buryat giving chronological information about the spread of Buddhism and founding of Buddhist monasteries in Buryat. One individual in Ulan-bator kindly presented me a manuscript of this chronicle written by an anonymous writer. I did not have at hand the text of the chronicle of Selenggin, Birguch and Qorin Buryat which was published in a small edition by the Academy of Sciences, USSR. These editions are a bibliographic rarity and it is difficult to find them in libraries outside the USSR. For this reason, it was not possible for me to compare the text of the Buryat chronicle published here with the text of the chronicle of Selenggin Buryat published by the Academy of Sciences, USSR and ascertain the name of its author.

My learned friend Prof. Dr. Raghu Vira, Director of the International Academy of Indian Culture expressed his readiness, during his visit to Mongolia,

to publish in his Śatapiṭaka the chronicle of Selenggin Buryat and the catalogue of Buryat printeries. During my stay in Delhi, I prepared this material for press while enjoying the hospitality of my learned Indian friend, engaged in enlightening Buddhist culture in Tibet, Mongolia and Buryat. I consider it a pleasant duty to express my thanks for the publication of these texts to Professor Dr. Raghu Vira, the first scholar to visit our country in the second half of the twentieth century.

New Delhi RINCHEN
21.11.1957

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367. 53. Theg čhen gso sbyoṅ gi sdom pa ḥbogs pa daṅ len chul 25
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370. 56. Yi ge thob thaṅ ñer mkho 3
371. 57. Rnam ḥdren bstan paḥi rca lag mchuṅs ḥdra med pa rǰe bcun blo bzaṅ lhun grub dpal bzaṅ poḥi rtogs brǰod 21
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375. 61. Šer phyin yum stoṅ phrag brgya pa dṅos po brgyad du bsgrigs paḥi sa bčad 16
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392. 78. Ḥdi phyi gñis kar phan paḥi man ṅag 7
393. 79. Rǰe bcun ḥǰam paḥi dbyaṅs kyis gsuṅs paḥi ñams len mdor bsdus 4
394. 80. Dal ḥbyor gyi rten la sñiṅ po lan par bskul paḥi chig bčad 3
395. 81. Rgyal sras thogs med bzaṅ pos mǰad paḥi blo sbyoṅ don ldan 25
396. 82. Raṅ la bskul paḥi chig bčad 5
397. 83. Sṅags kyi bklag thabs smra baḥi rgyan 12
398. 84. Dṅos po brgyad don bdun bču byaṅ čhub lam rim gčig tu ḥgrel baḥi sa lam rnam bžag 8
399. 85. Sṅags kyi bklag thabs bsdus pa 3
400. 86. Rgya gar gyi dbyaṅs yig bču

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401. 87. Bod yig gsal byed gsum bču dbyańs yig bži dań bčas pa 2

402. 88. Bod yig gi gnas dań skyes chul dńos ḥjin chul 6

403. 89. Rtags kyis ḥǰug paḥi sñiń po dań don mdo cam mjad pa 4

404. 90. Legs bšad rcoms paḥi dbań po 3

405. 91. Rnam dbye brgyad dań bya byed las gsum sogs kyi khyad par 13

406. 92. Gcug gtor dkar mo čan gsum gyi rgyan ḥgrel 45

407. 93. Blańs dor la ñe bar mkho ba rten ḥbrel kyi don dam rnam bžag 25

408. 94. Bla maḥi mčhod paḥi chogs mčhod ḥbul baḥi čho ga 3

409. 95. Thugs rǰe čhen po bču gčig žal dpal mo lugs kyi dbań gi bla brgyud gsol ḥdebs 3

410. 96. Smyuń bar gnas paḥi čho ga las dbań grub chul 3

411. 97. Ḥphags pa thugs rǰe čhen po žal bču gčig la dpal mo lugs kyi sgrub thabs smyuń bar gnas paḥi čho ga 31

412. 98. Ḥphags pa thugs rǰe čhen po žal bču gčig la smre ńag gis bstod pa dpal moḥi lugs kyi sgrub thabs smyuń bar gnas čhog 4

413. 99. Ma ṇi ril sgrub kyi čho gaḥi go rim 9

414. 100. Che čhog gi lha mčhod gsol ḥdebs 2

415. 101. Bčom ldan ḥdas mgon po che dpag med kyi čho ga 24

416. 102. Bde ba čan du skye baḥi smon lam žiń mčhog sgo ḥbyed ma 45

417. 103. Bčom ldan ḥdas sman blaḥi čhu mčhod ḥbul baḥi ḥdon čha 11

418. 104. Rǰe bcun sgrol maḥi maṇḍala bži baḥi čho ga 14

419. 105. Bkra šis dge mchan ḥphel baḥi čho ga 15

420. 106. Mčhog tu bsdus paḥi bden chig bde čhen lhun grub ma 4

421. 107. Gtor ma brgya rca gtoń chul 7

422. 108. Ḥphags pa bzań spyod smon lam 8

423. 109. Ḥphags pa byams smon 3

424. 110. Spyod hǰug smon lam 6

425. 111. Mthaḥ yas ma 4

426. 112. Bde smon žiń mčhog sgo ḥbyed ma 7

427. 113. Dge ldan lugs bzań bstan pa rgyas paḥi smon lam 2

428. 114. Bkra šis čhos ḥphel gliń gi chogs čhen smon lam čhen moḥi go rim dkar čhag 3

429. 115. Skyabs ḥgro 4

430. 116. Bstan ḥbar ma 3

431. 117. Thabs mkhas ma 3
432. 118. Rnam dag gaṅs ri ma 3
433. 119. Rǰe bcun skyabs mgon la bstod paḥi chigs su bčad pa 2
434. 120. Rgyal ba dge ḥdun grub pa dpal bzaṅ pos rǰe bla ma la gsol ḥdebs mgur glu ma 2
435. 121. Thub paḥi dbaṅ po la mjad pa bču gñis kyi sgo nas bstod pa 3
436. 122. Can dan ǰo boḥi gsol ḥdebs 1
437. 123. Skyabs mgon lčaṅ luṅ hu thog thu bstan paḥi rgyal mchan dpal bzaṅ poḥi brtan gžugs dpag bsam lǰon pa 5
438. 124. Bkaḥ ḥgyur pa bstan paḥi ñi maḥi žabs brtanr in čhen ḥphreṅ mjes 2
439. 125. Brtan gžugs yid bžin skyob paḥi ḥbum bsaṅs 4
440. 126. Bde gšegs bsdus pa yid bžin nor bu 8
441. 127. Ḥphags pa ḥǰam dpal gyi mchan yaṅ dag par brǰod pa 30
442. 128. Gcug gtor dkar moḥi bzlog pa 18
443. 129. Bsaṅs rjas mčhod gtor ma 5
444. 130. Gtor ḥbul ma 4
445. 131. Byaṅ čhub ltuṅ bšags 6
446. 132. Bla maḥi mčhod paḥi čho ga 19
447. 133. Bla maḥi mčhod paḥi chog bsdus pa 3
448. 134. Rǰe bcun sgrol ma 6
449. 135. Spyan ḥdren khrus gsol 10
450. 136. Šis par brǰod paḥi chigs bčad 5
451. 137. Ḥphags pa rgyal mchan rce moḥi dpuṅ rgyan 3
452. 138. Ḥdul hjin grags pa rgyal mchan gyis mjad paḥi čha gsum 8
453. 139. Gšin paḥi sdig grib daṅ ši rdol gyi gnod pa rnams bzlog paḥi thabs sbyin sreg gis sbyoṅ baḥi sbyaṅs chul 4
454. 140. Sdig grib sbyoṅ ba la sbyin sreg gi sgo nas sbyaṅs pa 2
455. 141. Sman blaḥi can dan ril bu btoṅ chul 5
456. 142. Žwa ser bstan paḥi gsal byed čhiṅ pi ši ril thu nom čhi še re thu bla maḥi gsol ḥdebs 3
457. 143. Dam chig rdo rǰeḥi bsgom bzlas 3
458. 144. Bčom ldan ḥdas rdo rǰe sems dpaḥ yab yum gyi bsgom bzlas 4
459. 145. Sñiṅ yig sman bsdud rgya mcho 31
460. 146. Sman bsdud rgya mchoḥi mdor bsdus 14
461. 147. Ḥǰigs byed dpaḥ gčig gi mṅon rtogs bsgom bzlas 5
462. 148. Dpaḥ gčig bdud las rnam rgyal gyi mṅon rtogs bla brgyud 2
463. 149. Rdo rǰe ḥǰigs byed dpaḥ bo gčig paḥi sgrub thabs 31
464. 150. Rdo rǰe ḥǰigs byed dpaḥ bo

gčig paḥi mṅon rtogs bdud dpuṅ rnam ḥjoms 14

465. 151. Rdo rje ḥjigs byed dpaḥ bo gčig paḥi ži baḥi sbyin sreg byed chul 47

466. 152. Yi dam gyi lha gaṅ la sbyar ruṅ baḥi bsñen poḥi kha bskoṅ sbyin sreg 2

467. 153. Rdo rje ḥjigs byed kyi chogs mčhod 5

468. 154. Ži baḥi drug bču ba gtoṅ chul 4

469. 155. Rdo rje ḥjigs byed kyi bla brgyud 3

470. 156. Rdo rje ḥjigs byed kyi sgrub thabs za ma tog 46

471. 157. Rdo rje ḥjigs byed kyi smon lam šis brjod 6

472. 158. Myur mjad ye šes kyi mgon po phyag drug paḥi gtor čhog 37

473. 159. Mgon dkar yid bžin nor buḥi mṅon rtogs bskaṅs bšags bstod pa 11

474. 160. Mgon poḥi gtor čhog šin tu bsdus pa 10

475. 161. Mgon poḥi gtor bzlog 4

476. 162. Dam čan čhos kyi rgyal poḥi gtor čhog bskaṅs bšags 27

477. 163. Ḥdod khams dbaṅ phyug ma dmag zor rgyal moḥi sgrub thabs 34

478. 164. Ma gčig ḥdod khams dbaṅ phyug maḥi bskaṅs ḥphrin 5

479. 165. Rgyal čhen po rnam po shot sras la mčhod pa ḥbul baḥi rim pa 21

480. 166. Čhos skyoṅ dreg pa lcam sriṅ gi mṅon rtogs bskaṅs bšags 21

481. 167. Gnod sbyin dreg pa lčam sriṅ gi gtor čhog šin tu bsdus pa 2

482. 168. Dgra lha dbaṅ bstod šin tu bsdus pa 1

483. 169. Gsaṅ baḥi bdag po phyag na rdo rjeḥi bskaṅs bšags mdor bsdus 16

484. 170. Lha čhen dpal mgon gdoṅ bži baḥi mčhod gtor ḥbul čhog 16

485. 171. Lha čhen chaṅs pa čhen poḥi mṅon rtogs bskaṅs bšags 11

486. 172. Ḥdod khams dbaṅ phyug dpal ldan lha mo la che gtor ḥbul čhog 8

487. 173. Dam čan čhos rgyal yab yum gyi gzor čhuṅ drug bču baḥi čho ga 11

488. 174. Skyes pa gsum gyi čhos skyoṅ rnam gsum la mčhod gtor ḥbul chul 3

489. 175. Čhos skyoṅ gi ḥkhu ldog ži baḥi man ṅag 6

490. 176. Rta mgrin gsaṅ sgrub kyi sgo nas sku rgyan rab gnas byed chul 7

491. 177. Rta mgrin gsaṅ sgrub kyi sgrub thabs 4

492. 178. Rgyal chab sgo nas gsol

mčhod gtoṅ chul gyi go rim 9

493. 179. Rgyal po čhen po sde lṅa la gsol mčhod 10 (?)

494. 180. Sku lṅaḥi bskaṅs bšags bsdus pa 1 (?)

495. 181. Rta mgrin gyi bzlog pa rnam rgyal 2 (?)

496. 182. Ḥphags pa šes rab kyi pha rol tu phyin pa yi ge ñuṅ ṅu 10

497. 183. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 12

498. 184. Ḥphags pa šes rab kyi pha rol tu phyin pa che daṅ ye šes dpag med 25

499. 185. Bkaḥ ḥgyur gyi sñiṅ po bsdus pa 9

500. 186. Dpal rdo rǰe sder moḥi gzuṅs 23

501. 187. Bdud char bčod paḥi sṅags 3

502. 188. Bkra šis brcegs pa 4

503. 189. Ḥphags pa rgyal mchan rce moḥi dpuṅ rgyan 6

504. 190. Kluḥi rgyal po dgaḥ bo ñer dgaḥ ḥdul baḥi mdo 10

505. 191. Ma ḥoṅ luṅ bstan gsal byed 19

506. 192. Dam paḥi čhos mṅon paḥi mjod kyi rca ba 120

507. 193. Dbu ma ḥǰug paḥi rca ba 77

508. 194. Dbu maḥi bstan bčos 4

509. 195. Skabs bži paḥi bsdus don 83

510. 196. Grub mthaḥi rnam par bžag pa 55

511. 197. Byaṅ čhub sems dpaḥi spyod pa la hǰug pa 163

512. 198. Byaṅ čhub lam gyi sgron ma 14

513. 199. Byaṅ čhub bde lam gyi mi ḥkhrugs čha chaṅ ba chigs bčad 23

514. 200. *Title illegible* 15

515. 201. Bla ma lṅa bču pa 15

516. 202. Thun drug du ñams su len paḥi rnal ḥbyor 23

517. 203. Bslab pa yoṅs su sbyoṅ baḥi čho ga 71

518. 204. Bkaḥ gdams glegs bam gyi sñiṅ po 34

519. 205. Mdo sṅags kyi gžuṅ la slob gñer byed chul gyi bslab bya 14

520. 206. Kun mkhyen bla maḥi rnam thar daṅ bya ka lan da kaḥi dri lan 11

521. 207. Bod kyi dbyaṅs gsal byed yi ge 6

522. 208. Ḥphags mčhog ḥǰam dpal dkar po la bstod pa 24

523. 209. Rǰe bcun mi la bžad paḥi rdo rǰeḥi mgur bsdus pa 13

524. 210. Ḥǰam dbyaṅs kyi bstod pa 4

525. 211. Ḥǰam dbyaṅs kyi gzuṅs 1

526. 212. Bstod pa don grub 2

527. 213. Dbyaṅs čan maḥi bstod pa 2

528. 214. Ḥǰam dbyaṅs dkar poḥi

bstod pa 2

529. 215. Ḥphags pa bzaṅ po spyod paḥi smon lam gyi rgyal po 15

530. 216. Mdo bstud pa mṅon rtogs rgyan dbu ma la ḥǰug pa rnams kyi don bsdus smon chig 5

531. 217. Dpal ldan šambha lar skye baḥi smon chig 5

532. 218. Bde smon žin mčhog sgo ḥbyed ma 5

533. 219. Byaṅ phyogs šambha lar skye baḥi smon lam 4

534. 220. Čhos grwaḥi smon lam 4

535. 221. Bsṅo ba rgyas pa dge chogs rgya mchoḥi ḥǰug ṅogs 13

536. 222. Smon lam gser kyi them skas 12

537. 223. *Title illegible* 3

538. 224. Skyabs gnas kun ḥdus ma 7

539. 225. Gsol ḥdebs rgyal kun mkhyen brce ma 2

540. 226. Rǰe rin po čheḥi gsol ḥdebs 2

541. 227. Gsol ḥdebs bar čhad lam sel 8

542. 228. Bla ma rkyaṅ ḥbod 9

543. 229. Mṅon rtogs bkug paḥi lčags rkyu 8

544. 230. Bla maḥi gsol ḥdebs byin rlabs myur ḥǰug ma 4

545. 231. Brtan gžugs gsol ḥdebs bsam don lhun grub 5

546. 232. Gsol ḥdebs skal bzaṅ re bskoṅ 5

547. 233. Skyes rabs mdor bsdus 2

548. 234. Rdor sems bsgom bzlas 2

549. 235. Bčom ldan ḥdas ma ku ru kulleḥi sgrub thabs 5

550. 236. Bčom ldan ḥdas ma bde gšegs brgyad mčhod čhog 6

551. 237. Sgrol dkar yid bžin ḥkhor lo la rten paḥi che grub 4

552. 238. Gdugs dkar kyi bsdus pa 2

553. 239. Sgrol maḥi bsdus pa 2

554. 240. Ye šes mkhaḥ ḥgro ma seṅge gdoṅ čan gyi bzlog pa 4

555. 241. Khro bo bču baḥi sṅags daṅ bzlog pa 3

556. 242. Čhos rgyal la gtor ma ḥbul chul 3

557. 243. Dpal ḥmgon žal bži baḥi bskaṅs bšags bsdus pa 3

558. 244. Ṅag daṅ ḥphreṅ baḥi byin rlabs 3

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560. 246. Gtor ma gtoṅ chul 8

561. 247. Dam can čhos rgyal gyi ḥphrin bčol 2

562. 248. Mgon po čhos rgyal rnam sras sku lṅa rnams kyi gtor ḥbul 6

563. 249. Mnol bsaṅs bsdus pa 2

564. 250. Ḥǰam dbyaṅs dkar po daṅ ḥbrel baḥi bla maḥi rnal ḥbyor 5

565. 251. Dam chig rdo rǰeḥi bsgom bzlas 4

566. 252. Dmigs brce maḥi sgo nas gdon gegs ži bar byed paḥi sṅags 4

567. 253. Mgon po spyan ras gzigs kyi sñiṅ po ma ṇi 23

568. 254. Dam chig ñams čhag thams čad bskoṅ baḥi rgyud kyi rgyal po 2

569. 255. Phyag ḥchal gyi čho ga mdor bsdus 9

570. 256. Stobs bži bšags pa bya chul 6

571. 257. Stobs bži bšags bsdams byed chul 4

572. 258. Spyi bšags 2

573. 259. Ltuṅ bšags 2

574. 260. Dpaṅ bskoṅs phyag bya 17

575. 261. Saṅs rgyas byaṅ sems kyi mchan sna chogs 8

576. 262. Ma ṇi bskul baḥi mgur dbyaṅs daṅ paḥi ljon šiṅ 4

577. 263. Pha maḥi drin gso chul daṅ žiṅ ṅor ma ṇi bskul baḥi mgur dbyaṅs 8

578. 264. Čhos rgyal gyi bskul 3

579. 265. Mgon poḥi gtor ḥbul 2

580. 266. Ḥjam dpal dkar po ḥbrug žon lha lṅaḥi čhu sbyin daṅ ḥbrel baḥi γyaṅ bkugs 10

581. 267. Lha mo ḥod zer can maḥi sgrub thabs 3

582. 268. Gnam sgoḥi bdag po čhen po e leg zaṅ dar gsum paḥi žabs brtan smon chig 4

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583. 269. Mongγol-un arban naiman üsüg 3

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912. 149. *Title illegible* 3
913. 150. Rten ḥbrel bstod pa 8
914. 151. Ḥphags pa gdugs dkar mčhog grub 18
915. 152. Gdugs dkar gyi bzlog pa 3

916. 153. Ḥphags pa ḥǰam dpal gyi mchan yaṅ dag par brǰod pa 30
917. 154. Rǰe bcun mi γyo mgon po la bstod pa 4
918. 155. Rǰe bcun ḥǰam dbyaṅs kyi bstod pa 2
919. 156. Che gzuṅs 2
920. 157. Ḥbrom ston paḥi bstod mgur 2
921. 158. Ḥkhor loḥi čhos 109
922. *This number has been overlooked.*
923. 159. Ḥphags pa snaṅ brgyad 9
924. 160. Gzuṅs sṅags daṅ bde bžin gšegs paḥi mchan 32
925. 161. Theg čhen blo sbyoṅ rca chig 6
926. 162. Thun drug gi rnal ḥbyor 20
927. 163. Klu dbaṅ rgyal po daṅ ḥbrel baḥi bla maḥi rnal ḥbyor 3
928. 164. Bzur dguḥi sgo nas yi dwags la gtor ma btoṅ chul 5
929. 165. Sgrol maḥi maṇḍala bži baḥi čho ga 6
930. 166. Dbyaṅs can lha moḥi bstod pa 2
931. 167. Bšad sgrub bstan paḥi...gtor ḥbul 10
932. 168. Čhos rgyal gyi ḥphrin bčol 2
933. 169. Žabs brtan gsol ḥdebs 3
934. 170. ...gsol ḥdebs 2
935. 171. Slob gñer byed chul gyi bslab bya 5
936. 172. Po ti lṅa thar phyin paḥi smon lam 4
937. 173. Mi ḥkhrugs paḥi smon lam 4
938. 174. Byaṅ čhub lam rim gyi smon lam 5
939. 175. Ḥod dpag med kyi mchan brǰod 2
940. 176. O rgyan rin po čheḥi gsol ḥdebs 10
941. 177. Ḥphags pa lha mo sgrol maḥi bstod pa 13
942. 178. Rgyal baḥi bstan sruṅ čhen po rnams la las bžiḥi ḥphrin bčol 8
943. 179. Bčom ldan ḥdas sman blaḥi mdo čhog gi sñiṅ po 11
944. 180. Sman bla bsdus paḥi kha bskoṅ 18
945 181. Rǰe bcun byams mgon gyi sgrub thabs 7
946. 182. Ḥphags pa thugs rǰe čhen poḥi bsgom bzlas 6
947. 183. Rǰe bcun sgrol maḥi mṅon rtogs 3
948. 184. Ḥphags pa mi rgod rnam par ḥǰoms pa 4
949. 185. Char bčod paḥi sṅags 3
950. 186. Grib pa bčom paḥi bsṅags 2
951. 187. Ḥphags pa che daṅ ye šes dpag tu med pa 35
952. 188. Ḥphags pa šes rab kyi pha rol tu phyin pa stoṅ phrag brgya baḥi don bsdus pa 12
952a. 189. Mi rtag pa rǰes su dran paḥi mgur 5

Mongolian Works

953. 190. Mani gambu 609
954. 191. Qutuγ-tu degedü altan gerel 237
955. 192. Qous yosun-u surtal 4
956. 193. Sudur nom-un ǰula 6
957. 194. Qutuγ-tu degedü tonilγaγči sudur 156
958. 195. Erdeni-yin sang neretü sayin ügeten-ü šastir 82
959. 196. Qutuγ-tu čaγlasi ügei belge biligü 19
960. 197. Mese-yin kürde 12
961. 198. Süsüg tegülder ubadislaγsan kenggerge-yin egesig 12
962. 199. Qutuγ-tu sayin yabudal-un sang 14
963. 200. Getülgegči dar-a eke-yin mörgül 4
964. 201. Čoγtu candan 6
965. 202. Itegel 4
966. 203. Dayig 41
967. 204. Včir-iyar oγtaluγči 47
968. 205. Orčilang-ača uyidqu sudur 7
969. 206. Mongγol-un üsüg 1

6. *Khodonsky datsan* (*Qodun Kiǰingge-yin Dasilhündübling*)

Tibetan Works

970. 1. Šes rab kyi pha rol tu phyin paḥi mṅon par rtogs paḥi rgyan ḥgrel 371
971. 2. Bde gšegs bdun mčhod paḥi yid bžin dbaṅ rgyal 73
972. 3. Ḥphags pa thar pa čhen po 93
973. 4. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 32
974. 5. Ḥphags pa che daṅ ye šes dpag tu med pa 10
975. 6. Sman čhog daṅ ḥbrel baḥi ñams thag ḥdren byed 35
976-979. 7. Smyuṅ bar gnas paḥi čho ga phan bdeḥi sñiṅ po, parts 1-4 4, 3, 32, 4
980. 8. Ḥphags pa šes rab kyi pha rol tu phyin pa yon tan rin po čheḥi sdud pa 107
981. 9. Ḥphags pa bde bžin gšegs pa bdun gyi sṅon gyi smon lam gyi khyad par rgyas pa 85

Mongolian Works

982. 10. Qutuγ-tu včir-iyar oγtaluγči bilig-ün činadu kiǰaγar-a kürügsen neretü yeke kölgen sudur 37
983. 11. Qutuγ-tu čaγlasi ügei nasun kiged belge biligtü kemegdekü yeke kölgen sudur 18

Pictures, etc.

984. 12. Sku gžuṅ 19
985. 13. Ḥphags pa rgyal mchan rce moḥi dpuṅ rgyan gyi gzuṅs 1
986. 14. Ḥkhor lo 1

987. 15. Bsruṅ ḥkhor 1
988. 16. Rnam rgyal mčhod rten 1
989. 17. Rluṅ rta 1

7. *Aninsky datsan* (*An-a-yin Γandangšaddubling*)

Tibetan Works

990. 1. Čhos mṅon paḥi mjod kyi dgoṅs don gsal bar byed paḥi legs bšad ñin byed dbaṅ poḥi snaṅ ba 45
991. 2. Čhos mṅon paḥi mjod kyi dgoṅs don gsal bar byed paḥi dbaṅ po, gnas gñis pa 87
992. 3. Čhos mṅon, gnas gsum pa 41
993 4. Čhos mṅon, gnas bži ba 66
994. 5. Čhos mṅon phra rgyas bstan pa, gnas lṅa pa 39
995. 6. Čhos mṅon lam daṅ gaṅ zag bstan pa, gnas drug pa 75
996. 7. Čhos mṅon ye šes bstan pa, gnas bdun pa 51
997. 8. Čhos mṅon sñoms ḥjug bstan pa, gnas brgyad pa 57
998. 9. Ḥphrin las kyi rnam bžag blo gsal ḥjug ṅogs 47
999. 10. Draṅ ṅes rnam ḥbyed mthaḥ dpyod mdor bsdus 42
1000. 11. Bden bžiḥi rnam bžag mthar ḥdod ḥjug ṅogs 19
1001. 12. Thos bsam bsgom gsum gyi rnam bžag 19
1002. 13. Dge baḥi bšes gñen 11
1003. 14. Šes rab kyi pha rol tu phyin paḥi man ṅag gi bstan bčos mṅon par rtogs paḥi rgyan 49
1004. 15. Dbu ma la ḥjug pa 78
1005. 16. Sgrol maḥi maṇḍala bži baḥi čho ga 9
1006. 17. Sgrol maḥi maṇḍala mdo sde čho ga 34
1007. 18. Dpal rdo rje ḥjigs byed kyi bsaṅs mčhod 6
1008. 19. Myur mjad ye šes mgon poḥi bsaṅs 7
1009. 20. Dam čan čhos rgyal gyi bsaṅs 5
1010. 21. Ḥdod khams dbaṅ phyug dpal ldan lha moḥi bsaṅs 5
1011. 22. Dpal mgon gdoṅ bži baḥi bsaṅs 3
1012. 23. Dpal phyag na rdo rjeḥi bsaṅs 5
1013. 24. Rnam sras kyi bsaṅs 7
1014. 25. Čhos skyoṅ dreg pa lčam sriṅ gi bsaṅs 15
1015. 26. Ḥbras spuṅs čhos skyoṅ čhen poḥi bsaṅs mčhod 10
1016. 27. Rta mgrin yaṅ gsaṅ khros pa lha dguḥi bsaṅs mčhod 4
1017. 28. Ḥphags pa che daṅ ye šes dpag tu med pa 25

1018. 29. Ḥphags pa ḥod zer can maḥi gzuṅs 6

1019. 30. Ḥphags pa rgyal mchan rce moḥi dpuṅ rgyan 8

1020. 31. Kluḥi rgyal po dgaḥ bo ñer dgaḥ ḥdul baḥi mdo 19

1021. 32. Srid ži mjes sdug ma 4

Mongolian Works

1022. 33. Qutuγ-tu degedü yekede tonilγaγči yeke kölgen sudur 119

1023. 34. Sayin nomlal-tu erdeni-yin sang subhasita neretü 322

1024. 35. Čaγan lingquv-a neretü yeke kölgen sudur 273

Here is an annotation of Dr. C. Zamcarano : "add — Saran köküge")

1025-1027. *These numbers have been overlooked.*

8. *Atsagatsky datsan* (*Ačaγad dačang*)

Tibetan Works

1028-1035. 1. Bstan bčos mṅon par rtogs paḥi rgyan gyi mthaḥ dpyod šes rab kyi pha rol tu phyin paḥi don gsal baḥi rin čhen sgron me, parts 1-8
219, 43, 24, 113, 38, 6, 9, 102

1036. 2. Skabs daṅ poḥi mthaḥ dpyod mčhan ḥgrel rcom phro 50

1037. 3. Šes rab kyi pha rol tu phyin pa stoṅ phrag brgya pa 380(?)

1038. 4. Chad ma rnam ḥgrel gyi dgoṅs don gsal bar byed paḥi grub mthaḥ rnam bšad 77

1039. 5. Ḥphags pa thugs rje čhen po la smre ṅag gi sgo nas bstod pa (bod daṅ sog gñis ḥbrel) 10

1040. 6. Sṅags yig klog chul (Tibetan and Mongolian) 5

1041. 7. Šiṅ rta srol byed gsum gyi rnam bžag ḥbru snon 50

1042. 8. Sṅags kyi yi ge klog chul mdor bsdus kyi ḥgrel ba 13

1043. 9. Sṅags kyi bklag thabs 8

1044. 10. Rgya gar daṅ bod hor... 17

1045. 11. Ḥphags pa spyan ras gzigs kyi bstod pa 3

1046. 12. Ḥjam dbyaṅs bžad paḥi ḥkhruṅs rabs 5

1047. 13. Zla med ston pa ma 5

1048. 14. Čhos dbyiṅs ṅaṅ las ma 5

1049. 15. Gaṅ ḥkhrugs ži baḥi ma 2

1050. 16. Rnam dag smon lam 2

1051. 17. Myur mjad ma 3

1052. 18. Ye šes kyi mkhaḥ ḥgro ma seṅge gdoṅ ba čan 6

1053. 19. Bstan paḥi čhos la 2

1054. 20. Po ti lṅa daṅ ḥčhad rcod rcoms gsum 3

1055. 21. Mi ḥkhrugs paḥi gzuṅs 1

1056. 22. Gži bdag legs gcan dań ḥgegs ḥdul gyi gsol mčhod

1057. 23. Ḥjam paḥi dbyańs kyi bstod pa 29

1058. 24. Dge ldan bstan pa rgyas paḥi smon lam 3

1059. 25. Drin čan rca baḥi bla ma dań por čhos la ḥǰug mkhan 5

1060. 26. Spyi bšags 3

1061. 27. Bar doḥi gsol ḥdebs 4

1062. 28. Gzuńs zab mo du ma 12

1063. 29. Rǰe bcun sgrol ma bla ma dań dbyer med du bsgom chul 7

1064. 30. Ca kra bču gsum maḥi gzuńs 2

1065. 31. Skyes bu gsum gyi čhos skyoń rnam gsum la mčhod gtor 5

1066. 32. Yid dań kun gži dkaḥ baḥi gnas kyi rca ba 7

1067. 33. Bsńo smon ḥbras bu ḥdus paḥi rgyu bsags 7

1068. 34. Mnol bsańs bsdus pa 2

1069. 35. Bdud char bčod kyi sńags 1

1070. 36. Bde gšegs brgyad kyi mčhod paḥi čho ga 25

1071. 37. Ḥphags pa che dań ye šes dpag tu med pa 26

1072. 38. Brtan bžags gsol ḥdebs 2

1073. 39. Žabs brtan gsol ḥdebs 2

Mongolian Works

1074. 40. Bodi sedkil egüskegsen köke qoγulai-tu saran köküge 166

1075. 41. Γurban erdeni-yin erdem-i daγan duridqaqu sudur 110

1076. 42. Yosun-u sudur arad-i teǰigekü rasiyan-u dulsul-un tayilburi 143

1077. 43. Arad-i teǰigekü rasiyan-u dusul-un γarčaγ 3

1078. 44. Rasiyan-u dusul-un egüskebüri 11

1079. 45. Arad-i teǰigekü rasiyan-u dusul 15

1080 46. J̌aγurida-yin qabčaγai-ača getülgegči 22

1081. 47. Šasin erdeni-yin domuγ 27

1082. 48. Yirtinčü-yin orun bayidal ba angqan-u toγtaγsan nomlal 13

1083. 49. Blam-a-yuγan böglegüü-eče daγudaγsan 5

1084. 50. Qongsim bodhisatv-a-yin čöb-ün čaγ-un kümüd-tür iledte bošuγ 18

1085. 51. Mongγol üsüg-ün ilγal 37

1086. 52. Mani duradqaγči silüg 5

1087. 53. Itegel kötelbüri sidi γarγaγči 13

1088. 54. Qous yosun-u durim surtal 4

1089. 55. Oyun-i nom-dur sudulqu ubadis 7

1090. 56. Mergen be teneg-i sinǰilekü sudur 21

1091. 57. Dar-a eke-yin ündüsün-ü uγ-i todurayuluγči domuγ 51

1092. 58. Kögsin be ǰalayu qoyar-un kelelčegsen domuy 35
1093. 59. Candr-a abhidarma-yin irügel 12
1094. 60. Γurban erdeni-yin ölǰei qutuγ-un silüg 5
1095. 61. Simnus em-e-yin...(?) qoriγul tamakin-u 5
1096. 62. Orčilang-ača uyidqu neretü surtal 7
1097. 63. Tamaki-yin gem üǰegülügči 9
1098. 64. Badm-a sambav-a baγsi-yin arakin-u qoriγul 21
1099. 65. Nom-i sanayulqu möngke busu-yi üǰegülügsen 9
1100. *This number has been overlooked.*
1101. 66. Ökin tngri-yin maytayal 3
1102. 67. Sigemüni-yin maytayal 6
1103. 68. Boyda blam-a-luγ-a lam-a-yi ilγal ügen ǰalbaril 6
1104. 69. Šasin-i badarayuluγči irügel 4
1105. 70. Tebčil yeründüg-i nayiraylaysan ubadis 12
1106. 71. Quriyangγui itegel 7
1107. 72. Čaγlasi ügei nasutu belge biligtü 14
1108. 73. Čoγtu ǰandan 8
1109. 74. Töbed üsüg 3
1110. 75. Buyan nigül-ün ilγal 10
1111. 76. Mani ungsiqu yosun 2
1112. 77. Enedkeg-ün arban ǰirγuγan üsüg-üd 2
1113. 78. Bačaγ-un sangvar sakiqu yosu 8
1114. 79. Boyda blam-a-dur sitükü ubadis 7
1115. 80. Körüg bey-e-yin gegen-i üǰekü-yin takil üiledkü 18
1116. 81. Qutuγ-tu γurban erdeni-dür itegel yabuγulqu 5
1117. 82. Migcem-ün ǰalbaril 1
1118. 83. Ülemǰi sanal-in irügel 7
1119. 84. Mani-yin egesig 5
1120. 85. Dar-a eke-yin maytayal 35
1121. 86. *Prayers, etc.* 13
1122. 87. Skuḥi gžuṅ 99
1123. 88 *Illustrations* 14
1124. 89. *Burkhans* 13

9. *Khokiurtayevsky datsan* (*Qokiyurtai-yin Dasilhündübling*)

Tibetan Works

1125. 1. Dbu ma la ḥǰug paḥi bstan bčos kyi dgoṅs pa gsal baḥi me loṅ 66
1126. 2. Ḥphrin las kyi rnam bžag 52
1127. 3. Byaṅ čhub lam gyi sgron ma 5
1128-1132. 4. Mñam med coṅ kha paḥi lam rim čhe ba, parts 1-5 161, 62, 149, 66, 197
1133. 5. Šes rab kyi pha rol tu phyin

paḥi bstan bčos mṅon par rtogs paḥi ḥgrel ba 95

1134. 6. Ḥkhor loḥi gžuṅ 60

1135. 7. Skuḥi gžuṅ 13

1136. 8. Sku sna chogs kyi par 4

1137. 9. Mčhod paḥi yo byad kyi par 8

10. Tugnugaltayevsky datsan (*Tügn-e γaltai-yin dačang*)

(The name of this monastery is not found in the ensuing names of monasteries, as it was founded in the 20th century.)

Tibetan Works

1138. 1. Dpal rdo rǰe sder mo rgyas paḥi gzuṅs 10

1139. 2. Ḥdul ba rgya mchoḥi sñiṅ po bsdus pa 4

1140. 3. Dpal dus kyi ḥkhor lo la rten paḥi bla maḥi rnal ḥbyor 7

1141. 4. Deḥi bsdus pa 2

1142. 5. Šam bha laḥi smon lam 4

1143. 6. Sdug bsṅal ži bar byed paḥi sṅags 1

1144. 7. Chul khrims yaṅ dag par bsruṅ baḥi man ṅag 21

1145. 8. Chaṅs spyod dge bsñen daṅ bar ma rab ḥbyuṅ gi bslab bya 32

1146. 9. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 72

1147. 10. Ḥphags pa che daṅ ye šes dpag tu med pa 25

1148. 11. Ḥphags pa gcug gtor dkar moḥi gdugs 28

1149. 12. Ḥpha gs pa gcug gtor dkar moḥi bzlog pa 4

1150. 13. Ḥphags pa bzaṅ spyod smon lam 16

1151. 14. Ḥphags pa byams smon 6

1152. 15. Bdag gi byaṅ čhub 14

1153. 16. Mthaḥ yas ma 8

1154. 17 Bde smon žiṅ mčhog sgo ḥbyed ma 15

1155. 18. Gsaṅ ḥdus smon lam 10

1156. 19. J̌o bo rǰes mǰad paḥi rig paḥi smon lam 3

1157. 20. Bstan pa rgyas paḥi smon lam 3

1158. 21. Dmigs rce ma 1

1159. 22. Bajra sattwa 1

Mongolian Works

1160. 23. Üsüg 2

1161. 24. Itegel yabuγulqu-yin sudur 5

1162. 25. *Burkhans* 3

1163. 26. *Illustrations* 18

1164-65. 27. *Prayers* 15, 10

11. *Tsulginsky datsan* (*Čuγulγ-a yin Šaddubsarbabaling*)

Tibetan Works

1166. 1. Dpaḥ gčig bdud las rnam rgyal gyi bla rgyud gsol ḥdebs 2
1167. 2. Dpaḥ gčig bdud las rnam rgyal gyi sgrub thabs 26
1168 3. Ca kra bču gsum 2
1169. 4. Ñe brgyud gsol ḥdebs 4
1170. 5. Klu ḥbum dkar po 165
1171. 6. Klu nag po 4
1172. 7. Bčom ldan ḥdas ma šes rab kyi pha rol tu phyin paḥi sñiṅ po 11
1173. 8. Rǰe bcun sgrol ma la phyag ḥchal ñi šu rca gčig ma 12
1174. 9. Bod kyi yi ge dbyaṅs gsal sgron me 8
1175. 10. Hal ha rǰe bcun dam paḥi žabs brtan gsol ḥdebs 5

Mongolian Works

1176. 11. Mongγol-un üsüg 9
1177. 12. Itegel 4
1178. 13. Mani ungsiqu-yin ači 2
1179. 14. Buyan quriyaqu kilinče-yi arilγaqu sudur 11
1180. 15. Otačis-un blam-a-yin ...(?) tayilburi 16
1181. 16. Γurban maγu ǰayaγan-u egüden-i qaγaq sudur 54
1182. 17. Bodi mör-ün ǰerge-dür oyun sudulqu sudur 106
1183. 18. Ayimaγ-un ülemǰi nom 330
1184. 19. Degedü nom-i sanaγulqu sudur 6
1185. 20. Tonilqu mör-ün čing ǰoriγ 4
1186. 21. Rdo rǰe gčod paḥi dar lčogs (in Tibetan) 16
1187. 22. Rgyal mchan rce moḥi dpuṅ rgyan (in Tibetan) 6
1188. 23. Om ma ṇi padme hūm 1
1189. 24. Dhāraṇī rigs gsum mgon po 1
1190. 25. Rta mgrin gyi dar lčogs 1
1191. 26. Rluṅ rta 1
1192. 27. Dmigs brce ma 1
1193. 28. Gcug gtor rnam rgyal maḥi mčhod rten 1
1194. 29. Bzaṅ spyod smon lam gyi dar lčogs 1

12. *Tsongolsky datsan* (*Čongγol-un Baldangbrayibungling*)

(it was the oldest monastery)

Tibetan Works

1195-1205. 1. Rǰe thams čad mkhyen pa coṅ kha pa čhen poḥi rnam thar, parts 1-11 19, 20, 24, 32, 80, 66, 41, 44, 48, 15, 4
1206. 2. Bod kyi ka kha 3
1207. 3. Skyabs ḥgro 4

1208. 4. Bla ma mčhod paḥi čho ga 19
1209. 5. Byaṅ čhub ltuṅ bšags 6
1210. 6. Rten ḥbrel bstod pa legs bšad sñiṅ po 8
1211. 7. Jo bo rǰeḥi bstod pa phun sum chogs pa 6
1212. 8. Lam rim gsol ḥdebs lam mčhog sgo ḥbyed ma 9
1213. 9. Bsaṅs kyi rnam bžag 7
1214. 10. Dpal ldan sa gsum ma 7
1215. 11. Byaṅ čhub lam gyi rim paḥi ñams len mdor bsdus 7
1216. 12. Bstod pa byin rlabs myur ḥǰug ma 4
1217. 13. Bstan paḥi bzlas rab bdun gyi bstod pa 2
1218. 14. Che dbaṅ rgyud paḥi bla rgyud gsol ḥdebs 3
1219. 15. Che bstod ñi bžon ḥčhar dgaḥ ma 2
1220. 16. Grub čhen las kyi rdo rǰeḥi bstod pa 2
1221. 17. Rǰe bcun byams mgon gyi bstod pa 4
1222. 18. Thub paḥi dbaṅ poḥi mjad pa bču gñis kyi bstod pa 3
1223. 19. Rǰe bcun mi γyo mgon po la bstod pa byin rlabs čhu gter 4
1224. 20. Bsaṅ bdag gi sku gsuṅ thugs la bstod pa 3
1225. 21. Thugs rǰe čhen po phyag bži baḥi bstod pa 3
1226. 22. Ḥbrom la bstod paḥi mgur 2
1227. 23. Brgyud paḥi gsol ḥdebs 2
1228. 24. Bstod pa yon tan dkyil ḥkhor ma 3
1229. 25. Rǰe bcun ḥǰam dbyaṅs kyi bstod pa šes rab gsal byed ma 2
1230. 26. Mkhyen rab ḥǰam dpal dbyaṅs kyi bstod pa 3
1231. 27. Sgrol dkar yid bžin ḥkhor loḥi bstod pa 3
1232. 28. Rǰe bcun seṅ ldeṅ nags kyi bstod pa mkhas paḥi gcug rgyan 6
1233. 29. Rǰe bcun sgrol dkar gyi bstod pa mkhyen brce dri med ma 4
1234. 30. Ḥǰam dpal gyi bstod pa ye šes yon tan bzaṅ po 2
1235. 31. Ḥphags pa ḥǰam dpal gyi mchan yaṅ dag par brǰod pa 30
1236. 32. Ḥphags pa gcug gtor dkar mo 18
1237. 33. Ḥphags pa gcug gtor dkar moḥi bzlog pa 3
1238. 34. Spyan ḥdren khrus gsol 10
1239. 35. Rǰe bcun sgrol ma phyag ḥchal ñi šu rca gčig 6
1240. 36. Rǰe bcun ḥphags ma sgrol maḥi mchan brgya rca brgyad pa 6
1241. 37. Ḥphags pa rdo rǰe rnam ḥǰoms 5
1242. 38. Kha mčhu nag po ži bar

byed pa theg pa čhen poḥi mdo 3

1242a. 39. Bčom ldan ḥdas ma šes rab kyi pha rol tu phyin paḥi sñiṅ po 5

1243. 40. Che gzuṅs 2

1244. 41. Byams pa dam bčaḥ baḥi gzuṅs 2

1245. 42. Ḥphags pa sgo drug pa 3

1246. 43. Ḥdaḥ kaḥi ye šes 2

1247. 44. Thub dbaṅ žal pad ma 3

1248. 45. Čho ḥphrul bstod pa rgya čhen chogs gñis ma 4

1249. 46. Ñe brgyud gsol ḥdebs 4

1250. 47. Phyag stoṅ ḥkhor loḥi mgon po ṅag dbaṅ blo bzaṅ rgya mchoḥi ḥkhruṅs rabs gsol ḥdebs 3

1251. 48. Rǰe bcun tā ra nā thaḥi ḥkhruṅs rabs gsol ḥdebs 2

1252. 49. Rǰe bcun blo bzaṅ ye šes kyi gsol ḥdebs 6

1253. 50. Rǰe bcun blo bzaṅ bstan paḥi sgron meḥi bkaḥ drin gsol ḥdebs ḥbum čhuṅ 6

1254. 51. Byin rlabs mčhog scol ma 2

1255. 52. Blo čhen ḥǰam dpal ma 3

1256. 53. Bstan sruṅ čhen po chaṅs pa dus sṅon myur byon 2

1257. 54. Blo thugs bskyed ma 2

1258. 55. Thams čad mkhyen pa blo bzaṅ skal bzaṅ rgya mchoḥi ḥkhruṅs rabs 2

1259. 56. Ja mčhod 2

1260. 57. Ḥphags pa bzaṅ spyod smon lam 8

1261. 58. Ḥphags pa byams paḥi smon lam 3

1262. 59. Ḥphags pa spyod ḥǰug smon lam 6

1263. 60. Ḥphags pa mthaḥ yas ma 4

1264. 61. Bde smon žiṅ mčhog sgo ḥbyed ma 7

1265. 62. Gsaṅ ḥdus smon lam 5

1266. 63. Bstan ḥbar ma 3

1267. 64. Bsaṅs rjas mčhod gtor ma 5

1268. 65. Gtor ḥbul ma 4

1269. 66. Rgyan drug rgya čhen mčhog gñis ma 2

1270. 67. Gži bdag gtor ma 2

Mongolian Work

1271. 68. Üliger-ün dalai 284

13. *Arakiretsky datsan* (*Aru keriyetü-yin Γandangdarǰaling*)

Tibetan Works, etc.

1272. 1. Grub čhen mi tra jo gi phyi naṅ gsaṅ gsum gyi rnam thar lo rgyu skal ldan dad paḥi ḥǰug ṅogs 38

1273. 2. Ma ṇi 1

1274. 3. Bzaṅ spyod smon lam gyi dar lčogs 1

1275. 4. Rluṅ rta 1

14. *Kudarinsky datsan* (*Küderi-yin Tübdendarǰaling*)

Tibetan Works

1276. 1. Byaṅ čhub lam gyi rim pa la blo sbyoṅ ba la thog mar blo sbyoṅ 59

1276a. 2. Dṅos po brgyad daṅ don bdun bčuḥi rnam bžag 28

1277. 3. Rtags rigs kyi rnam bžag ñuṅ gsal legs bšad gser gyi ḥphreṅ mjes 60

1278. 4. Gtan chig rig paḥi sdom chig rigs lam gsal baḥi me loṅ 10

1279. 5. Blo rigs kyi sdom chig blaṅ dor gsal baḥi me loṅ 7

1280. 6. Blo rigs rnam bžag ñuṅ gsal legs bšad gser gyi ḥphreṅ mjes 37

1281. 7. Phyogs glaṅ gis mjad paḥi phyogs čhos ḥkhor lo 10

1282. 8. Mkhyen gsum gyi don gsum padma dkar poḥi ḥkhri šiṅ 11

1283. 9. Thos bsam bsgom gsum gyi rnam bžag blta ṅan mun sel 18

1284. 10. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 56

1285. 11. Rdo rǰe gčod paḥi pha rol tu phyin paḥi lam ḥjeg paḥi mdo 22

1286. 12. Rdo rǰe gčod pa (in Tibetan and Mongolian) 87

1287. 13. Bde smon 4

Mongolian Works

1288. 14. Qutuγ-tu degedü yekede tonilγaγči neretü sudur 105

1289. 15. Rnam rgyal mčhod rten 1

15. *Barguzinsky datsan* (*Baryuǰin-u Gendüngšaddubling*)

Tibetan Works, etc.

1290. 1. Rǰe bcun sgrol ma la stoṅ mčhod 12

1291. 2. Dpal rdo rǰe ḥǰigs byed kyi bla rgyud gsol ḥdebs 3

1292. 3. Dpal rdo rǰe ḥǰigs byed kyi lha bču gsum gyi sgrub thabs 53

1293. 4. Dpal rdo rǰe ḥǰigs byed kyi smon lam šis brǰod 7

1294. 5. Myur mjad ye šes kyi mgon po phyag drug paḥi gtor čhog bskaṅs gso 47

1295. 6. Dam čan čhos kyi rgyal poḥi gtor čhog bskaṅs gso bstod bskul 35, 45

1296. 7. Ḥdod khams dbaṅ phyug ma dmag zor rgyal moḥi sgrub thabs 24

1297. 8. Chos skyoṅ dreg pa lčam sriṅ gi mṅon rtogs bskaṅs bšags 21

1298. 9. Gsaṅ baḥi bdag po dpal phyag na rdo rǰeḥi bskaṅs bšags 127

1299. 10. Rgyal po čhen po rnam sras la gtor ma ḥbul baḥi rim pa mṅon rtogs bskaṅs bšags 20

1300. 11. Lha čhen dpal mgon gdoṅ bžir mčhod gtor ḥbul chul mṅon rtogs bskaṅs bšags daṅ bčas pa 105

1301. 12. *Title illegible* 3

1302. 13. Ḥphags pa che daṅ ye šes dpag tu med pa 44

1303. 14. Dmigs brce ma 2

1304. 15. Ma ṇi 6

1305. 16. Bzaṅ spyod smon lam gyi dar lčogs 1

1306. 17. Rluṅ rta 1

1307. 18. Rgyal mchan rce moḥi dpuṅ rgyan 1

16. Yanghajinsky datsan (Yangyaǰin-u Dasisarbabaling)

Tibetan Works

1308. 1. Ḥphags pa thar pa chen po 115

1309. 2. Ḥǰam dpal mchan brǰod kyi ḥgrel ba 123

1310. 3. Byaṅ čhub lam gyi rim paḥi dmar khrid 33

1311. 4. Gzuṅs ḥǰug rgyal po padmo ṣṇīṣaḥi čho ga 1

1312. 5. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 75

1313. 6. Byaṅ chub bde lam gyi dmigs bskor čha chaṅ gi chigs bčad 26

1314. 7. Bzaṅ spyod sogs smon lam ḥdus ma 78(?)

1315. 8. Rten la ḥbul rgyuḥi gžuṅ mdo 1

1316. 9. Rluṅ rtaḥi gzuṅs 1

17. Jagasutayevsky datsan (J̌iyasutai-yin Dasirabǰaling)

Tibetan Works

1317. 1. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rǰe gčod pa 55

1318. 2. Thub pa čhen poḥi bla brgyud gsol ḥdebs 6

1319. 3. Mṅon rtogs bsgom chul 26

1320. 4. Rnam rgyal mčhod rten 1

18. Atsaisky datsan (Ača-yin Tübdendarǰaling)

Tibetan Works

1321-1337. 1. Bdud rci sñiṅ po yan lag brgyad pa gsaṅ ba man ṅag yon tan rgyud kyi lhan thabs zug rṅu cha bduṅ sel baḥi kadpur dus min ḥčhi žags gčod ral gri, parts 1-17

45, 23, 38, 17, 27, 26, 24, 4, 39, 7, 17, 15, 11, 23, 42, 22, 12

1338-1402. 2. Ri bo dge rgyas thub bstan dar rgyas gliṅ gi čhos spyod rab gsal 4, 5, 2, 24, 3, 15, 3, 4, 3, 6, 6, 2, 2, 2, 3, 2, 6, 6, 3, 3, 2, 5, 3, 2, 5, 3, 2, 5, 3, 2, 2, 4, 2, 2, 2, 3, 2, 6, 2, 6, 3, 6, 2, 1, 5, 2, 2, 3, 2, 2, 4, 4, 2, 2, 11, 9, 5, 3, 6, 3, 6, 4, 6, 4, 2

1403. 3. Ḥphags pa šes rab kyi pha rol tu phyin pa rdo rje gčod pa 61

19. *Sartulsky datsan* (*Sartayul bulay-un Γandangpunčuyling*)

Tibetan Works

1404. 1. Byaṅ čhub lam rim khrid yig ḥjam paḥi dbyaṅs kyi žal luṅ 98

1405. 2. Dṅos po brgyad don bdun bčuḥi rnam bžag 27

1406. 3. Blo rig gi mthaḥ dpyod mkhas paḥi yid ḥphrog 9

1407. 4. Blo rig mthaḥ dpyod rje bcun čhos kyi rgyal mchan gyi gsuṅ 22

1408. 5. Dpal gsaṅ ba ḥdus paḥi bla brgyud bdag bskyed 62

1409. 6. Dpal gsaṅ ba ḥdus paḥi ras bris bsam gtan gyi dkyil ḥkhor sgrub mčhod 31

1410. 7. Slob dpon rñiṅ ma paḥi lugs kyi mi tra brgya rca brgyad 40

1411. 8. Ži khro rig brgya 14

1412. 9. Zab rgyas ži khro 16

1413. 10. Žib mo čhos ñid bar do ṅo ḥphrod 35

1414. 11. Srid pa bar doḥi ṅo ḥphrod 23

1415. 12. Mi ḥkhrugs lha dguḥi dkyil ḥkhor gyi čho ga 24

1416. 13. Mi tra brgya rcaḥi naṅ chaṅ kha par maḥi gsuṅ gi rjes ḥbraṅ 29

1417. 14. Rdo rje gčod pa 69

1418. 15. Bkra šis čhar ḥbebs 380

1419. 16. Gzuṅs ḥdus kyi dkar čhag 4

20. *Bulaksky datsan* (*Bulay-un dačang*)

Tibetan Works

1420. 1. Byaṅ čhub lam rim gyi dmar khrid 28

1421. 2. Ñon moṅs dug gsum ḥdul baḥi man ṅag 9

1422. 3. Coṅ kha pa la stoṅ mčhod

ḥbul baḥi čho ga 23
1423. 4. Rdo rje gčod pa 66
1424. 5. Ḥphags pa che daṅ ye šes dpag tu med pa 25

21. *Ucetuyevsky datsan (Öčiyetei-yin Darǰarabǰaling)*

Tibetan Works

1425. 1. Bde gšegs mčhod paḥi čho ga bsdus pa yid bžin nor bu 28
1426. 2. Mchod ḥbul ḥdon ča 10
1427. 3. Rdo rje gčod pa 76
1428. 4. Ḥphags pa thugs rje čhen po žal bču gčig pa dpal mo lugs kyi sgrub thabs 38
1429. 5. Smyuṅ gnas kyi go rim 7
1430. 6. Ḥphags pa thugs rje čhen po la bstod pa 4
1431. 7. Bya byed las gsum 1
1432. 8. Ma ṇiḥi sgrub thabs zab mo 4
1433. 9. Ḥphags pa thar pa čhen poḥi phyogs su rgyas pa 128
1434. 10. Bdud char bčod paḥi sṅags 1
1435. 11. Stoṅ čhen mo rab tu ḥǰoms pa 43
1436. 12. Rigs sṅags kyi rgyal mo rma bya čhen mo 51
1437. 13. Rigs sṅags kyi rgyal mo so sor ḥbar ma 47
1438. 14. Bsil baḥi chal čhen poḥi mdo 20
1439. 15. Gsaṅ sṅags čhen po rǰes su ḥǰin paḥi mdo 12

Illustrations

1440. 16. Rluṅ rta 1
1441. 17. Rgyal mchan rce moḥi dpuṅ rgyan 1
1442. 18. Rdo rje gčod paḥi dar lčogs 1

22. *Gegetuyevsky datsan (Gegetü-yin Dambabrayibungling)*

Tibetan Works

1443. 1. Thar pa čhen po 119
1444. 2. Che čhog ḥčhi med ḥdod ǰo dbaṅ gi rgyal po 40
1445. 3. Skyabs ḥgro 1
1446. 4. Ā yu ṣaḥi gzuṅs 2
1447. 5. Kun rig rnam pa rsnaṅ mjad la brten paḥi brgyud ḥdebs gsol ḥdebs 2
1448. 6. Bčom ldan ḥdas kun rig gi čho ga 69
1449. 7. Kun rig gi mthar mdo 1
1450. 8. Grub čhen dril bu paḥi sgrub thabs bde mčhog 4
1451. 9. Bde mčhog gi čho ga 44
1452. 10. Sman blaḥi čho ga 69

1453. 11. Sman blaḥi smon lam 3
1454. 12. Mgon po phyag drug paḥi gtor čhog 36
1455. 13. Mgon dkar yid bžin nor buḥi gtor čhog 6
1456. 14. Dam čan čhos kyi rgyal poḥi gtor čhog 32
1457. 15. Ḥdod khams dbaṅ phyug ma dmag zor rgyal moḥi sgrub thabs 35
1458. 16. *Title illegible* 8
1459. 17. Žal bži paḥi mčhod gtor 45
1460. 18. Dpal phyag na rdo rǰeḥi gtor čhog 15
1461. 19. Čhos skyoṅ lčam sriṅ gi gtor čhog 15
1462. 20. Lha čhen chaṅs pa čhen poḥi mṅon rtogs 10
1463. 21. Ye šes kyi mkhaḥ ḥgro ma seṅge gdoṅ ba čan 10
1464. 22. Ma ṇi ril sgrubs kyi čho ga 7
1465. 23. Ma ṇi ril sgrubs kyi čho ga byed paḥi go rim 4
1466. 24. Ma ṇi bskul baḥi chigs bčad 2
1467. 25. Mgo yaṅ baḥi gzuṅs 1
1468. 26. Ḥkhrus rgyas pa byed chul 4
1469. 27. Spyan ras gzigs kyi las bum sgrub chul 2
1470-1524. 28. Čhos spyod rab gsal, parts 1-55 4, 5, 2, 5, 4, 2, 3, 19, 9, 1, 2, 2, 2, 1, 3, 20, 4, 3, 6, 6, 4, 5, 8, 8, 3, 6, 7, 5, 11, 6, 5, 4, 6, 5, 2, 2, 4, 9, 9, 3, 3, 2, 7, 3, 2, 2, 9, 1, 8, 3, 7, 4, 8, 5, 3
1525. 29. Thub pa gnas brtan bču drug mčhod čiṅ gsol ba ḥdebs 39
1526. 30. Rgyal ba byams paḥi sgrub thabs 18
1527. 31. Sñiṅ rǰe byams pa 7
1528. 32. Bstan pa rgyas paḥi smon lam 4
1529. 33. Zab yaṅs čhen mo 1
1530. 34. Ltuṅ bšags dag paḥi smre ṅag gsol ḥdebs 3
1531. 35. Rǰe bcun byams mgon gyi bstod pa 2
1532. 36. Smon chig phan bdeḥi čhar ḥbebs 2
1533. 37. Rgyal ba byams mgon gyi bstan pa thugs bskyed gzuṅs 3
1534. 38. Žiṅ mčhog yid dgaḥ čhos ḥjin 7
1535. 39. Bčom ldan ḥdas bde bar gšegs pa sumču so lṅa la brten nas ltuṅ bšags čho ga 26
1536. 40. Rgyal stobs byaṅ čhub 1

Mongolian Work, etc.

1537. 41. Sukavadi-yin orun-u ǰokiyal 39
1538. 42. Ḥphags pa che daṅ ye šes dpag tu med pa 27
1539. 43. Rnam rgyal ma 8
1540. 44. Rdo rǰe gčod pa 67
1541. 45. Bla ma rce ba 6

1542. 46. Šes rab kyi pha rol tu phyin pa ḥbum bsdus pa 17
1543. 47. Gnam sa snaṅ brgyad 22
1544. 48. Paṇ čhen rin po čheḥi mjad pa 4
1545. 49. Lhag paḥi smon lam 5
1546. 50. Žabs brtan gsol ḥdebs 4
1547. 51. Hu hen hu thog thu mčhog gi žabs brtan 3
1548. 52. *Title illegible* 3
1549. 53. Char bčod paḥi sṅags 1
1550. 54. Bla ma mčhod paḥi chogs mčhod 5
1551. 55. Bde gšegs brgyad mčhod paḥi čho ga 23
1552. 56. Bstod daṅ smon chig mdor bsdus 4
1553. 57. Mčhod ḥbul ḥdon čha 10
1554. 58. Ḥod dpag med kyi smon lam 5
1555. 59. *Burkhans* 14
1556-57. 60. *Illustrations and prayers* 36, 27

23. Jidinsky datsan (J̌ide-yin Dondubdasiling)

Tibetan Works

1558. 1. Ḥphags pa šes rab kyi pha rol tu phyin pa brgyad stoṅ pa 429
1559. 2. Dpal rdo rǰe ḥǰigs byed kyi bla rgyud 2
1560. 3. Ḥjigs byed kyi mṅon rtogs 40
1561. 4. Ḥjigs byed kyi smon lam 7
1562. 5. Lhun grub bde ba 1
1563. 6. Myur mjad ye šes kyi mgon po phyag drug paḥi gtor čhog 32
1564. 7. Mgon dkar yid bžin nor buḥi bskor 5
1565. 8. Dam čan čhos kyi rgyal poḥi gtor čhog 24
1566. 9. Ḥdod khams dbaṅ phyug ma dmag gzor rgyal moḥi sgrub thabs 31
1567. 10. Dpal mgon žal bži la mčhod gtor ḥbul chul 13
1568. 11. Rgyal po čhen po rnam sras la mčhod gtor ḥbul ba 20
1569. 12. Čhos skyoṅ lčam sriṅ gi gtor čhog 15
1570. 13. Lha čhen chaṅs pa 9
1571. 14. Gdoṅ gnas rnam dag 1
1572. 15. Dpal phyag na rdo rǰeḥi gtor čhog 14
1573. 16. Che čhog ḥčhi med ḥdod ǰo 28
1574. 17. Tadyathā 1
1575. 18. Bla rgyud 2
1576. 19. Grub čhen dril bu paḥi lugs kyi bde mčhog 39
1577. 20. Sgrol maḥi rgyud 39
1578. 21. Bčom ldan ḥdas kun rig gi

čho ga 64

1579. 22. Mi ḥkhrugs pa lha dguḥi dkyil ḥkhor gyi čho ga 24

1580. 23. Thar pa čhen poḥi mdo sde klog chul 5

1581. 24. Ḥphags pa thar pa čhen po 196

1582. 25. Rdo rǰe gčod pa 69

1583. 26. Ḥphags pa ḥǰam dpal gyi mchan yaṅ dag par brǰod pa 19

1584. 27. Gzaḥ rnams kyi yum 9

1585. 28. Skar maḥi yum 6

1586. 29. Ḥphags pa phyogs bču mun sel 20

1587. 30. Ñes pa kun sel 5

1588. 31. Gnam sa snaṅ brgyad 12

1589. 32. Ḥphags pa gser gyi bstod yig 38

1590. 33. Bkra šis pa brcegs pa 15

1591. 34. Byaṅ čhub lam rim gyi khrid 23

1592. 35. Bsgom bzlas bslab bya 15

1593. 36. Skyabs ḥgroḥi khrid yig 15

1594. 37. Čhos rwaḥi bslab bya 3

1595. 38. Che gčig gi ñams len byed chul 25

1596. 39. Las daṅ po pa rtags ḥǰug paḥi ñams len 14

1597. 40. Žiṅ mčhog bde ba čan du theg čhen gyi rig la skyes paḥi rim pa 29

1598. 41. Rǰe bcun sgrol maḥi maṇḍala bži ba 4

1599. 42. Bčom ldan ḥdas rdo rǰeim ḥkhrugs paḥi dkyil čhog 36

1600. 43. Mi ḥkhrugs paḥi čho ga smon lam 4

1601. 44. Rgyal po gser gyi lag paḥi smon lam 10

1602. 45. Byaṅ čhub sems dpaḥi spyod pa la ḥǰug pa 138

1603. 46. Mdo sde rgyan rgyas pa 126

1604. 47. Ḥphags pa ḥǰam dpal gyi mchan yaṅ dag par brǰod pa 27

1605. 48. Mkhyen rab ḥǰam dpal gyi bstod pa 5

1606. 49. Ḥphags pa gcug gtor dkar mo 29

1607. 50. Ḥphags pa gdugs dkar moḥi bzlog pa 4

1608. 51. Ḥphags pa rdo rǰe rnam ḥǰoms 6

1609. 52. Kha mčhu nag po ži bar byed paḥi mdo 5

1610. 53. Rǰe bcun sgrol ma 12

1611. 54. Rǰe bcun ma ḥphags ma sgrol ma 10

1612. 55. Bčom ldan ḥdas ma šes rab kyi pha rol tu phyin paḥi sñiṅ po 9

1613. 56. Che gzuṅs 3

1614. 57. Byams pa dam bcaḥ baḥi gzuṅs 2

1615. 58. Ḥphags pa sgo drug pa 4

1616. 59. Ḥdaḥ kaḥi ye šes 3

1617. 60. Ňag byin rlabs byed chul 3
1618. 61. Sku gsuň thugs brten 7
1619. 62. Bde gšegs brgyad kyi mčhod paḥi čho ga 3
1620. 63. Yid bžin nor bu 5
1621. 64. Thun drug du ñams su len paḥi rnal ḥbyor 9
1622. 65. Sňags kyi rca ltuň bšags pa byed chul 10
1623. 66. *Title illegible* 8
1624. 67. Gcug gtor rnam par rgyal ma 7
1625. 68. Che lha rnam gsum 4
1626. 69. Dpal ḥdus kyi ḥkhor loḥi bla maḥi rnal ḥbyor 3
1627. 70. Rǰe bcun ḥǰam dbyaňs 3
1628. 71. Skyabs ḥgroḥi ñams len 3
1629. 72. Dpal ḥkhor lo sdom paḥi rca rgyud 5
1630. 73. Rdo rǰe mkhaḥ ḥgroḥi sbyin bsreg 3
1631. 74. Rdo rǰe sems dpaḥi bsgom bzlas 4
1632. 75. Dam chig rdo rǰeḥi bsgom bzlas 3
1633. 76. Phyag bži paḥi sgrub thabs 2
1634. 77. Rdo rǰe ḥǰigs byed la mčhod gtor ḥbul chul 4
1635. 78. Seň ge gdoň ba čan gyi bstod pa 4
1636. 79. Spyan ras gzigs kyi bsgom bzlas 6
1637. 80. Sgrol maḥi maṇḍala bži paḥi čho ga 3
1638. 81. Bsaňs mčhod ḥdod dgur ḥkhyil baḥi dgaḥ ston 4
1639. 82. Mthun drug gi rnal ḥbyor 5
1640. 83. Bla maḥi rnal ḥbyor 2
1641. 84. Skyabs mgon bla ma la brten paḥi che sgrub 11
1642. 85. Che rab kun tu chul ḥkhrims rnam dag bsruň baḥi smon lam 3
1643. 86. Rdo rǰe gčod pa 65
1644. 87. Bzaň spyod smon lam 17
1645. 88. Ḥphags pa byams smon 7
1646. 89. Spyod ḥǰug smon lam 14
1647. 90. Mthaḥ yas ma 9
1648. 91. Bde smon žiň mčhog sgo ḥbyed ma 16
1649. 92. Gsaň ḥdus smon lam 10
1650. 93. Bstan ḥbar ma 5
1651. 94. Phun sum ·chogs paḥi dge ḥdun rnams kyi bsňo ba 3
1652. 95. Čhi hwa lan thu ňo mog (in Mongolian) 151
1653. 96. *Illustrations* 2

24. Bertsuyevsky datsan (Onon Berče-yin Dambadarǰaling)

Tibetan Works

1654. 1. Bde ba čan du skyes paḥi smon lam 35
1655. *This number has been overlooked.*
1656. 2. Ḥphags pa šes rab kyi pha rol tu phyin pa sdud pa 108

1657. 3. Ḥphags pa che daṅ ye šes dpag tu med pa 27
1658. 4. Byaṅ čhub lam gyi sgron ma 15
1659. 5. Šam bha laḥi smon lam 7
1660. 6. Bzaṅ spyod smon lam 15
1661. 7. Mnol bsaṅs gsar byas 14
1662. 8. *Burkhans* *packet*
1663. 9. *Prayers* *packet*
1664. 10. *Illustrations*, Rluṅ rta *packet*

25. Tukcinsky datsan (Tuγčin-u Γandangdarǰaling)

Tibetan Works
1665. 1. Ḥphags pa šes rab kyi pha rol tu phyin pa sdud pa 104
1666. 2. Ḥphags pa ḥǰam dpal mchan brǰod 55
1667. 3. Bzaṅ spyod smon lam 25

26. Guninsky datsan (Günei-yin Dasidarǰaling)

Tibetan Works
1668. 1. Ḥphags pa che daṅ ye šes dpag tu med pa 23
1669. 2. Bzaṅ spyod smon lam 15

27. Burgaltayevsky datsan (Čegeǰi Buryaltai-yin Dondubling)

Tibetan Works
1670. 1. Ḥphags pa rdo rǰe gčod pa 71
1671. 2. Bzaṅ spyod smon lam 21
1672. 3. Ḥphags pa byams smon 6
1673. 4. *Illustration of a suburγan* 1

28. Olkhonsky datsan (Ulqun-u Dasigempelling)

[Ulqun (Russian—Olkhon) is the name of an isle of Baikal]

Tibetan Works
1674. 1. Rdo rǰe gčod pa 64
1675. 2. Ḥphags pa che daṅ ye šes dpag tu med pa 25
1676. 3. Bla maḥi rnal ḥbyor dgaḥ ldan lha brgya ma 8
1677. 4. Gzuṅs čhen sde lṅa 3

29. *Khujirtayevsky datsan (Qujirtai-yin Gempiltarbaling)*

Tibetan Work

1678. 1. O rgyan rin po čheḥi gsol ḥdebs 9

1679. 2. Ma ṇi 1

1680. 3. Rluṅ rta 1

30. *Bultumursky datsan (Bultamur-un Damčoyirabǰaling)*

Tibetan Works

1681. 1. Thar pa čhen po 121

1682. 2. Saṅs rgyas kyi sṅags bži brgya lṅa bču rca gsum 182

1683. 3. Byaṅ čhub lam rim 220

1684. 4. Thar paḥi them skas 2

1685. 5. Thar lam sñiṅ stobs 3

1686. 6. Sṅon ḥgroḥi bslab bya 13

1687. 7. Skyabs ḥgroḥi khrid 12

1688. 8. Rdo rǰe gčod pa 72

1689. 9. Dṅos sgrub bkug paḥi lčags skyu 7

Mongolian Work

1690. 10. Čaγan lingqu-a-yin sudur 273

Illustrations

1691. 11. Rluṅ rta 1

1692. 12. Ma ṇi 1

31. *Iroisky datsan (Irüge-yin Čoyidundarǰaling)*

Tibetan Work

1693. 1. Ḥphags pa gser ḥod dam pa mdo sde dbaṅ poḥi theg pa čhen poḥi mdo 195

1694. 2. *Prayers* 9

1695. 3. *Burkhans* 6

1696. 4. Rluṅ rta 7

A BRIEF HISTORY OF THE SIX TRIBES AND EIGHT CLANS

(JIRГUГAN OTUГ, NAIMAN ECIGE-YIN TOBCI DOMUГ ORUSIBAI)

ǰIRГUГAN OTUГ, NAIMAN EČIGE-YIN TOBČI DOMUГ ORUSIBAI

1. Erte man-u Mongγol-un Činggis qaγan, Onon γoul-un ǰiq-a-du Deligün bolday kemekü γaǰar Yisükei baγatur-un köbegün Temüǰin kemekü ner-e-tei, Ros-un 1162 on-du törüǰü, 32 nasun-u 1194 on-du Mongγol-un qaγan bolǰu, tere čaγ-tu Sutu boγda Činggis qaγan kemen ner-e oluγsan bayimui. Ene qaγan inu, baγatur küčü čidal tegüsčü, Buqar, Kitad, Töbed, Orus-i kiged qari ǰüg-ün olan orun-u qaγad-i erke-dür quriyaǰu abuγsan bayin-a.

Ene Činggis qaγan-ača ekilen ǰalγamǰilaǰu Mongγol-dur aγsan qaγad-un γy-e büri-yin domuγ ǰokiyal inu Čaγan Čečen-ü namtar-tur ilerkei tula, delgerenggüi-yi kereglegčin, tegün-eče üǰemün.

2. Činggis qaγan inu, Töbed-ün šasin-u eǰen Saskiy-a bandita Güngga rgyalčan-u tende-eče blam-a bariǰu, tegün-eče Buddha-yin šasin-u eki Mongγol-dur delgeregülǰü, bügüde Mongγol-ud, Burqan-u šasin-tai bolba. Šasin-i ündüsülügsen-ü ačilal-dur Töbed-ün blam-a quvaraγ-ud kiged büküi ulus-i qan törü-yin alban-ača γarγaǰu, šasin-u alba-bar blam-a daγan ergügsen bayinam. Tere ǰarčimlaγsan γurim inu, edüge kürtel e selgülte ügei bayiγsaγar Dayičing gürün-ü Manǰu-yin qaγan-dur medel-tei bolǰu, Töbed-nar qan gürün-ü alba ügei bayiγsaγar aǰuγu.

3. Činggis qaγan-u uγ-ača ǰalγamǰilaγsan Mongγol-un yeke qaγad tasural ügei ǰalγamǰilaγsaγar ečüs-ün Toγon temür qaγan, 1368 on kürtel-e Mongγol-un qaγan törü-yin medel-dü Ros bolun olan gürün-u tusqai čola-yin qad, öber öber-ün medel-tei bolǰu tasurun salalčaqu tagün-ü qoγurundu Mongγol Töbed Kitad-nar, mön öber öber-ün qaγad-iyar eǰelegdeǰü saγuγsan bayinam.

1643on-du Manǰu-yin Ey-e-ber ǰasaγči qaγan, Begeǰing qota-dü ireǰü, Töbed-ner-i kiged Mongγol-un öbür döčin yisün qosiγu Mongγol-i medel-degen oruγulqu čaγ-tu Qalq-a Mongγol-un 4 ayimaγ, öber-ün bičiqan qan-iyar eǰelegdeǰü bayitala eyin ǰöblebei. Öbür ǰüg-ün man u Mongγol-un olangki, emün-e ǰüg bügüdeger Manǰu qaγan-u medel-du oruba. Basa umar-a ǰüg-ün Ros yeke baγatur küčütü qaγan bui kememüi. Ede qoγar-un ǰabsar-tur ülegsen bide čögen Qalq-a

Mongγol, öber-ün öčüken qan-tai, busud-luγ-a tengčegüri-tei sayuǰu bayiqu-yin küčü čidal ügei kemen medeǰü, Manǰu Ros qoyar qayan-u alin-a oruqu-yi tengseǰü yadaγsayar, ilangγuγ-a urida Manǰu-yin medel-du oruγsan öbür qosiγud-un öber-ün törülki-yin Mongγol olangki-yi dayaǰu, 1660 on-du Manǰu-yin Engke amuγulang qayan u medel-dü oruγad, öber-tür qayan eǰen-eče tusqai erke qayir-a kürtegsen inu, Qalq-a Mongγol-i dörben ayimaγ-iyar ilγaburilaǰu bayiγsan-dur J̌asaγtu qan, Tüsiγetü qayan, Sečen qan, Sayin noyan qan kemekü dörben ayimaγ-un yekes dörbe, čiγulγan daruγ-a-nar-iyar erke ögtegsen inu, edüge kürtel-e tere yosuγar kötelbürilegdeǰü bayimui.

4. Tere čaγ-tu edügeki Mongγol-un Kiyaγtu-yin ǰiq-a kili-eče Bayiγal dalai kürteleki γaǰar-ud, Mongγol-du qabiγ-a-tai bayiγsan böged Selengge-yin ǰegün γar, ǰede-yin ögede, Tüngken kürtel-e Dalai-yin qoyitu-ču ergi-ber Mongγol Buriyad kemekü obuγ-tai ǰiγuγan otuγ ulus törülki nutuγlaǰu sayuγsan ene inu, öber öber-ün otuγ büri-dü tayiǰi-nar edüge inu taiiša-nar kemekü terigün noyan-iyar eǰelegdeǰü, Qalq-a Mongγol-un Sečen qan-u medel-dü bayiγsan-iyan 1660 on-u qoγurumdu öbersed-ün sayin ǰoriγ-iyar Aliγsai Miqayiloviči qayan-dur Ros-un medel-dü oruǰu ekilegseger, alba degeǰi ergüǰü, angqan Erküü-yin ostroγ-tu medel-tei bayiba. Ene ǰiγuγan otuγ, iǰayur-un ner-e-ber edüge kürtel-e nerelegdeǰü bayiγsan-i nerelebesü, Qaranud, Alayui, Babai, Qurumči, Qotul, Buumal kemekü ǰiγuγan obuγ-tan amui. Tere čaγ-ača üreǰiǰü olan boluγad, degereki jiγuγan obuγ-un ulus, edüge 10 otuγ-iyar ilγaraγsan anu, Čökü-yin Qaranud, Irü-e-yin Qaranud, I be 2 duγar Sellengge-yin Qaranud, Činu-a, egün-e I be 2 duγar Činu-a, Olǰun, Buumal, Babai, Qurumsi, Alayui kememüi.

5. Ene-kü Monγol obuγ-un Buriyad-nar, sotniγ Baqabob ba Bagatob-luγ-a čerig kimural ügei, Ros-un qariγ-a-tu boluγsan ba aǰu törükü-yin yosu kiged erten-eče γurimǰiγsan inu, 1836 on u Engčiglopedičiske legsikon-u 7 duγar boti-yin Buriyad kemegsen üge-dü ilerkei tula, delgerenggüi-yi tende-eče üǰegdeküi.

6. Qalq-a Mongγol-un dörben ayimaγ, Manǰu-yin Engke amuγulang qayan-u medel-dü oruγsan 1660 on-u segül darui Ögeled-ün čerig dobtulun, Qalq-a Mongγol-un ayimaγ-ud-iyar oruǰu, yekede dürbegülügsen-iyer butarču tutayaγsan dörben ayimaγ Mongγol-ača Čongγol bolun 6 obuγ-tan ulus keseg busuγ-iyar tasurču iregseger, ečüs-ün inu 1696 on kürtel-e urida-yin Buriyad-nar deger-e ireǰü,

Selengge γoul-un qoγar eteged-iγer, tegün-dür čidquγsan Jede Čökü γoul-ud-iγar bolun Kilγu γoul-un ǰegün γar-ača ürgülǰilen nituγlaǰu, uridaki 6 otuγ Buriyad-nar-luγ-a qamturun qoličalduǰu saγuγsaγar ečüs-ün 6 obuγ-tan-u tere čaγ-ača ögerečilegsen neres inu, Asibaγad, Čongγol, Ataγan, Sartaγul, Qatagin, Podγorodna, Olǰun, Tabunangγud ene naiman obuγ-ača ürеǰiǰü, edüge 12 otuγ-iγar ilγaburilaγdaγsan-i nerelebesü, Asibaγad, Čongγol, 1 be 2 duγar Sartaγul, 1 be qoγaduγar Ataγan, Podγorodna, Qatagin, Ölǰün, 1 be 2 duγar Tabunangγud kememüi. Ečüsün Qalq-a Mongγol-un sin-e oruγsan otuγ-ud inu, Orus-un orun-u öberečilen bariγči yeke qad Ivan ba Peter Aliγseγeviči-nar-un tegüs küčütü elči-nar Briyangska-yin namistnig ba okolniči Fiodur Aliγsaγeviči Golovin nöküs-lüge, 1689 on ginvari-yin 16-u edür kigsen ger-e bičig-ud-tü ilerkei bui. Delgerenggüi-yi üǰekü-yi küsegčid, Toγtaγal-ud-un burin čuγlaγulγ-a-yin 3 duγar boti-yin 1329 düger ǰüγil-ün baγulγaburi-dur üǰetügei. Mongγol-iγar orčiγuluγsan bui.

7. Baγiγal-un qoγar eteged-iγer saγuγči angqan-u Buriyad-nar, 1677 on-ača činaγsi Erküü-γin ostroγ-tu medel-tei baγital-a teden-ü deger-e qoǰim Mongγol γaǰar-ača iregsen Čongγol terigü-tei obuγ-tan-luγ-a endeki buriyad-nar-un 6 otuγ qabsurču, tere 1677 on-ača Selengge-γin voγevod qangčelar-tu medel-tei bolba. Tere čaγ-tu erte Mongγol-du oluγsan erke-ber ǰalγamǰilaǰu, otuγ büri-dü taiiša, silülengge, ǰaγisang, bošuγu kemekü aqalaγči-nar-tu ǰakiruγdan bölüge. Selenggeγin voγevod qangčelar baγulγaγsan-u ečüs-tür Degedü üde-γin douradu zemske süd-tü mön otuγ-un taiiša-nar-tu siγud qariγ-a-tai bolba.

8. Tere ǰabsar Ros Mongγol-un qoγurundu edügeki Kiγaγtu-γin ǰiq-a kili talbiγadui, 5 ǰüg Selengge-γin tur-a-bar qoγar qaγan-u araljiγ-a maγimai kiǰü, tere tur-a-γin qabi-du Selengge Čökü qoγar γoul-un belčir-tü γaγča-ku qaraγul-un tedüγiken baγiγsan baγimui. Edüge-čü tendeki nigen dobučaγ-i qaraγul-un dobučaγ kemekü aǰuγu. Qoǰim 1720 on-du bürin küčütü elči, Illiri-γin güng Sava tere dobučaγ deger-e γarču üǰegsen-iγer Sava γin toluγai-ču gegčid bui.

9. Tere bürin küčütü elči, Illirin-γin güng Sava Vladislaviči Ragüzinski 1720 γarui on-du Kiγaγtu-du kürčü ireged Toroγicki Savska kemekü tur-a baγiγulǰu, 1727 on-du Manǰu Mongγol noγad-tai ǰöbleǰü, edügeki kili-γin temdeg obuγ-a bosqaγsan-i 1728 on-du batulaγsan gedeg. Tere čaγ-tu ǰiq-a kili sidar Ros kümün ügei, ǰiq-a sakiqu qasaγ soldad čerig-ün kümün-čü ügei aγsan baγimui. Kili toγtaγaγsan 1728 on-ača 1765 on kürtel-e 35 ǰil dotur-a Baγiγal-un emüneki Mongγol Buriyad-nar degedü γaǰar-ača γambar-ču tusalamǰi ügei, öber-ün körüngge küčü-

ber ǰiq-a kili sakiǰu bayiγsan anu, Selengge-yin buriyad-nar, Döngǰiy-e-eče ekilen, singgekü ǰüg-tü Kiyaγtu alγus J̌ede ögede, Döngǰiy-e-eče urγuqu ǰüg Sireke, Ergün-e, Stritingske kürtel-e qaraγul qaraǰu, bügüdc 13 qaraγul-tai bayiba. 15 ečige-yin qamniγan-tai Qaračiy-a kürtel-e, Qaračiy-a-ača baraγun tesi J̌ede-yin 6 qaraγul-i Zakamin-u Buriyad, Armaγ-un γurban otuγ qamniγan-tai, tende-eče Tüngken dorun-a ǰiq-a-bar mön qaraγan-u qaraγul-ud, Tüngken-ü Buriyad, Mundaγ-a-yin sili-ber yabudaγ soyud qamniγan-tai daγaγaǰu bayiba.

10. Qoǰim γaγča Selengge-yin 6 ečige, 8 ečige-yin eres, degereki Kitad-un ǰiq-a-yin qaraγul-un alba kikü bolǰu, 1764 on-du 2400 kümün tei dörben pool qasaγ čerig tataǰu, dotur-a-ača terigülegči noyad tomilan γarγaγsan-iyar rigruutske povingnosti gedeg alban-ača buriyad-i möngke sulslaγsan bölüge.

11. 1764 on-du Selengge-yin Buriyad-ača tusaγar boluγsan qasaγ-ud, ǰiq-a kili-yi sakiqu-tula, busud alban-ača sulalaγdaǰu, otuγ-ača tusaγar medel tei bolǰu, briγadna pol büri-yi aqalaγči ataman, sumu büri-yin sotniγ-tai, pool büri 66 sumu-tai, sumu büri 100 qasaγ-tai boluγsan inu, 1851 on-ača qoyisi sin-e γurim γarču, Bayiγal-un emünedü moritu čerig-ün I be 3 duγar briγada bayiγsan anu, Bayiγal-un emüneki qasaγ čerig-ün nigedüger moritu oddil bolba. 1851 on kürtel-e dürimtü qubčad ügei, I buu, I ǰida, I numu, 40 sumu, quyaγ nige-tei, mori qoyar-tai morduaγ bayiba. Egelǰi-yin alba-yi kölüsülekü buyu öber-ün bey-e-yin tölüge sayin ǰoriγ-tan-i yabuγulǰu bayiγsan bui. Tere dürim bayidal inu, uridu-yin ebüged-ün ögüleldekü-yi sonusbasu, edügeki-eče ülemǰi sayin bayiγsan kememüi.

12. Kiyaγtu-yin tamuǰin-u dergede qaraγul kiǰü bayital-a, 1860 on-du tamuǰin Erküü-dü urilaǰu, aγuǰim čeber aγar, ilangγuy-a sün-ü teǰigebüri-ber ösügsen-eče bolǰu Buriyad qasaγ-ud Erküü-yin alban-du oduγad tendeki soldad yangǰu-yin bitegüü qazarman-du oruγad, ülü taniγdaqu eldeb ǰüyil-ün ebedčin delgereǰü, qasaγ-ud-i ükeger-ün bulasin-a abačiγsan-du Ros emči-nar-un em basa ülü ǰokilduγsan-dur oyun tegüldür aqamad inu Töbed im-iyer tusalaqu em-či blam-a štad J̌iγasutai-yin dačang-un siregetü böged tere nituγ-un blam-a Buyantu-yin Dangǰan-i iregülügsen bölüge. Tere emči-yin ačilal Degedü-yin sonur-tü kürčü, küǰügün-e J̌egükü mönggün medali-ber-čü šangnaγuluγsan bui.

Qaγaγdamal uγar ba Ros soldad-un idege ülü ǰokildun, eldeb ebedčin-eče Buriyad qasaγ-nar-un ükukü inu, Ros-ud-ača ončalaltai-yi ǰisiyeleǰü üǰegülkü-yin tulada, 1850 γarui on kürteleki nögčigsen qasaγ-un toγan-u tuqai egün-lüge qabsuγaqu-yi oroldaǰu bayinam.

13. Masi qola-yin alban-du yabuγulday boluγsan učir, ǰarim qasaγ kümün tenügüldekü be oru suraγ ügei-ber ügei bolqu bolba. Tegün-dü oru-yi nökü ǰü aq-a-yin tölüge degüü inu yabuǰu, alban-a očiγad tende-ben üküǰü, γayča-yin tula, qoyar kümün ügei bolqu yabudal-ču γarba. Teden-ü ger-ün ulus, törül sidar-ud-un sedkil-dü masi ǰobalang-tu γasiγun qasilang-tai bolba. Tabun ǰil-ün quγučaγ-a-bar alban-du yabuγčid, orun nutuγ-iyan sanaγsaγar sedkil-un uyidqar-tu abtaγdaǰu, kemǰiyen-eče ketürkei araki uuγuqu ba ködelmüri-yin daduly-a aldaǰu, sula ǰalqaγu bolun, ed tavar-iyen baraγad, büri-čü qoγusun boluγsan yabudal bui. J̌arim-ud, sang-un ǰemseg-i aldaǰu, tegün-ü tölübüri-du unaqu, dürimtü qubčad ba mori, tonuγ kereglel-eče salǰu, qasaγ-un bayidal, soldad-ača ülemǰi maγu bolba.

14. 1807 on-du Selengge-yin tataγur-un ergi deger-e Selengge-yin otuγ-un qongtor kemekü ǰuγan bui bolǰu, otuγ buri-du bayiγsan taiiša-nar bayiqu ügei, γayča galavnoi taiiša, qongtor-i aqaladaγ bolba. Otuγ-tu siülenge-ner terigülen, tusalayči-tai ba udaγalayči ǰayisang-ud kemekü tusiyal-tai bolǰu, 1822 on kürtel-e eyimü bayidal-tai bayiba.

Angqan-u γalavnoi taiiša Babai qurumči-yin otuγ-un ǰayisang Lombučerin Törütü-yin, 1808 on-du taiiša bolba. 14 ǰil taiiša saγuba. Pomošniγ taiiša-du Ataγan-u siülengge Vampil Rinčin-ü oruγsan bui. Lombočeren-ü küü Yumdeleg Lombočerin γalavni taiiša-du 1822 on-du bolǰu 14 ǰil saγuba. Küǰügün-ü mönggün medal abuγsan. Qortiγ qayir-a kürtegsen. Tegün-ü küü Ninday Vampil-un, 1837 on-du γalavnoi taiiša, 16 ǰil saγuba. 12 duγar ǰerge kürčü, küǰügün-ü medal 2-tai, qortiγ-tai boluγsan bui. 1852 on-du urida-yin starosta ǰambaldorǰi Buyantuyin, γalavnoi taiiša bolǰu, 8 ǰil boluγad γarba. 1860 on-du Qotul buumal-un γuluba keresnig Dimiteri Miniyeb, γalavnoi taiiša 15 ǰil saγuba. 14 düger ǰerge-tei, küǰügün-ü 2 medal-tai, kökün-ü 1 mönggün medali kürtegsen bui.

15. Bayiγal-un emüneki počitobai ǰam-i sang-ača poliyaγ-ud Erküü-eče γarču ǰasaday atal-a, 1865 on-du ǰasaǰu bayital-a, 1 söni, qarangqui-bar ködelǰü, örtege büri-eče mori, eldeb edlel, buu tonuγ, süke toγu, ayaγ-a sinaγ-a, γar-tu oruqu bügüde-yi abču, Dalai-yin urida beyen-eče Sariday ögede bosču, kedün mori-ban alaǰu ideged, künesü baraγsan aγ-a ügei-yin čaγ-tu arba tabu, qoyar γurba-bar tasuraǰu ireged bariγdaǰu, Selengge-yin bayising-ača degedsi tusiyaγsan tegün-eče qoyisi poliyaγ-ud-i urida adali olan-iyar, bayilγaqu, ǰadaγai sula yabuγulqu-yi ǰoγsuγaγsan böged ǰam-un ǰasaburi Dalai-yin uridaki 22 otuγ-tu tusiyaγsan bölüge.

16. Urida törü-yin kereg-tü küliler gegči, bey-e-ben küligsen yabuday

aysan. 1870 on-du tiligram-un temür aryamǰi tataysayar iregser küliler ǰoysuǰu, počitoboi nar-un ayuqu yabudal amuraysan. Osuldaqu čay bolbasu, küliler, selem-e dalayiǰu, yabuysan-iyan čabčiqu, edür šöni ügei türgen yabuqu qauli-tai, qaskirču yabuqu, ǰoysuysan-u ečüs, šöni büri 1 külige-yi tayiluysayar amuraday gedeg bile.

17. Γalavnoi taiiša bolun otuy-un sayid-nar angqan deger-e uy ǰalyamǰi-bar bolday-iyan qoǰis ken erdem-tei böged ǰon olan-dur ǰokilang-tai-yi songyun bariday yosun otuy qasay ken-dür-čü bui bolǰu bayinam. Öndürlegči ber J̌egün Siberi-yin busu törülten-ü ǰakirumǰi-yin tuqai 1822 on-u iyüli-yin 22-un edür batulaǰu ayiladduysan üstab doturaki 114 düger ǰüyil-ün küčü-ber Stipnoi düm-e bui bolba. Ros Mongyol suryayuli-tai bolba. J̌asidatal-ud olan bayiqu bolba. Terečilen Inorodnoi uprava ba Rodovoi upravlini mön üstab-iyar bayiyuluysan yosuyar edüge kürtel-e bayiday böged Stipnoi düm-e-yi yalavnoi taiiša aqalan medekü, otuy-un Inorodnoi uprava-du siülengge-ner-ün orun-du yuluba-nar, Rodovoi upravlini-dur ǰayisang-ud-un orun-du starosta bolǰu qabiy-a-tu uprava-yin ner-e-tü tamay-a-tai bolba. Edeger busu törulten-ü sayid-nar-tu yambarba čaling ǰilub bayigay ügei.

18. Bügüde Buriyad-nar, negüdel-ün amiduraly-a-tai, isegei ger-iyen edlegseger ǰil-ün čay büri-dü nigen-eče nögüge nituy-tu negüdel kiǰü sayuday bui. Mal aduyulǰu, tegün-ü sün sim-e-ber amiduran negüdel kigseger erten-eče edüge kürtel-e ǰon kümün önürǰiǰü olan boluysan-iyar yaǰar edlebüri inu nutuy büri-du tus tusayar ilyaburi-tai böged öber öber-ün rayong dotur-a ǰil-degen 2-ača 3,4 čü kürtel-e selgüǰü bayiday. Nituy-tayan youl-un ekin-eče aday-tur tere metü sin-e yaǰar negüdeg bui.

19. Buriyad-nar, ǰiyasun-u angnayuri büri kideg ügei. Bayiyal dalai-ača emüneki be Čökü youl-un ekin-ü köbči-ber čögen ulus, qabur namur-un čay-tu angnayuri kibečü, olǰa ügei aday. J̌üg mal-un miq-a, arasu, tosu, nousu ba kölliyer tayuǰu yoorod-tu qudaldaǰu, alba tatari-ban ögkü, amin-u kereg bütügekü böged qarin say-a-ača Kiyaytu-yin yoorod-ača Ödüngge-yin ǰam-iyar küpiča-yın čai-yin čirülge kiǰü bayina.

20. Buriyad-un Buddha-yin šasin-u sitülge-yin bayidal yambar kemebesü, ečüs-ün Öndürlegči, 1853 on-u mai-yin 15-u edür batu-laysan J̌egün Siberi doturaki blam-a-yin šasin-u toytayal-iyar eki bariǰu, Buddha-yin šasin-u aqalayči Bandida mkambo blam-a, tegün-ü möngke sayuqu orun Γalayutu nayur-un dačang mön. Bandida mkambo-yin medel-dür 23 yeke bügüde 34 dačang bui. Tedegertü bay-a sum-e, mörgül-ün ger 176. Egün-eče Selengge-yin Buriyad 13 yeke dačang, 115 bay-a süm-e-tei. Tus büri priqod-tai. Dačang büri 5 ǰerge-ber ilyay-

san štad blam-a-tai, basa Selengge-yin Stipnoi düm-e-yin dergede Ünen aldartu-yin šasin-u missi-yin suryayuli-tai, Buriyad bay-a nasutan-i Ros ba Mongyol kele nom erdem-dü suryaday. J̌iryuyan obuy-un Buriyad-nar, Mongyol-un Sečen qan-u medel-dü bayiqu-dayan, Buddha-yin šasin ügei, qoyin-a-ču Mongyol-ača iregči ayimay obuy-tan, öber-ün blam-a, Burqan nom-tai iregči ayimay obuy-tan, öber-ün blam-a Burqan nom-tai iregsen tegüber böge-yin sitülge, Buddha-yin šasin qolimay boluysan-i medekü qayučin-ü teüke bui. Bayiyal-un qoyitu eteged-ün böge iduyan, ongyu uriǰu böge-yin sitülge-yin ündüsü inu Asuyiqan iduyan-ača ulamǰilaba kemen keledeg üge bui.

21. Edüge Selengge-yin Stipnoi düm-e-yin medel-dü 22 otuy, 2 silini busu törülten, 1856 on-u segül-iyer alba öggügči düši, Podyorodn-a-yin 417 düsi, 1 düger Atayan-u 1363 düsi, 2 duyar Atayan-u 329 düsi, 1 düger Sartayul-un 580 düsi, 2 duyar Sartayul-un 771 düsi, 1 düger Tabunangyud-un 292 düsi, 2 duyar Tabunangyud-un 115 düsi, 3 duyar Tabunangyud-un 587 düsi, Čongyol-un 1418 düsi, Asibayad-un 1014 düsi, Čökü-yin Qaranud-un 253 düsi, Irüge-yin Qaranud-un 428 düsi, 1 düger Selengge-yin Qaranud-un 1115 düsi, 2 duyar Selengge-yin Qaranud-un 285 düsi, Olǰon-u 350 düsi, Qotol Buumal-un 661 düsi, 1 düger Činu-a-yin 481 düsi, 2 duyar Činu-a-yin 278 düsi, Qatagin-u 442 düsi, Öǰün-ü 119 düsi, Babai Qurumsi-yin 150 düsi, Alayui-yin 286 düsi, neyite 12102 düsi, osidloi inu J̌arubin silini-yin 61 düsi Belčir-ün silini-yin 93 düsi, Kedegen-ü qoyulai-yin böged düm-e-yin silini-yin 10 düsi, 1 düger Sartayul-un 3 düsi, Babai Qurumši-yin 2 düsi-tei neyite 169 düsi-tei bügüde düng 12271 düsi bui.

Önggeregči 1889 on-u statističeske medege-ber Buddha-yin šasin ile sitügči bayiysan otuy büri-yin eres düsi 14663, ekener düsi 14463 düsi bui. Ünen aldartu-yin šasin-u keresnig eres 668 düsi, ekener inu 653 düsi bui. Qamtu 30447 düsi boluysan bayin-a.

22. 1861 on-u temür takiy-a ǰil-eče diqabri-yin 9-ü edür-eče ekilen olan üy-e yaǰar ködelǰü Qudurvan čayan qulusu neretei nutuy-tu dalai bolba. Tendeki kümün, qamuy ed ǰögeri-ben aldaǰu ügeyireged uruysi qoyisi yabuǰu, Yeke degedü eǰen-eče nituy yuyuysan-du Baryuǰin-du nituylaqu-yi esilegsen-du usu ülü ǰokiba kemen, čidaltan inu bučaǰu, čidal ügei kögsid inu tende-ben sayuǰu amui. Tende-ben bayiqu-dayan takil burqan-tai bayiday, ende-ben ačarayad mön bayiday.

23. Angqan biden-u Qalq-a kemekü Mongyol-un dörben bay-a qan, Bayi-yal dalai-yin qoyitu uridu ergi-ber sayuysan Buriyad-i medeǰü bayital-a emün-e

ǰüg-ün Manǰu-yin Engke amuγulang qaγan-u erke-eče ǰabsar-tu üledeǰü bayiγsan-i degereki 4 düger ǰüyil-dü bičigsen bölüge. Tegün-ü qoγurumda Ögeled be Toryud obuγ-un Čerin donduγ, Γaldan ba sidar vang Čeveng rabdan čerig-ün köl dobtulγ-a bolǰu, 6 ečige-yin kümün, sayin ǰoriγ-iyar Aliγsai Miqayiloviči qaγan-u medel-dür oruǰu tasuraγsan.

Manǰu-yin qaγan, Kitad, Töbed, Mongγol orun-i öber-ün medel-dür čöm qamtudqaǰu eǰelegsen qoyin-a, Töbed Kitad kelen-eče Manǰu Mongγol üsüg-iyer Danǰur yeke nom-i orčiγuluγsan amui. 1660 on-ača ekilen, Qalq-a Mongγol-ača bosqaγul ireǰü, ǰalan ǰakirqu noyan ügei, baγ-a ǰerge burqan mon ačaraǰu, öčüken blam-a quvaraγ mön iregsen bolbaču, ene orun-u erke-ber ongγu usu aγula-yin eǰed-tü sitüǰü, iremel ulus, tere metü daγuriyaǰu, qolimaγ-tai tuliǰu bayital-a, 1701 on-du Podγorodn-a-yin Qurlad yasutan-u blam-a Sangǰai kemegči Kimni-yin γoul-un baraγun beyen-de isegei duγang bariǰu Irüge Tamči, Ödüngge Selengge-yin Yongqur, Bultamur-un ǰon-du qural quraǰu bayital-a, 1720 on-du Töbed-ün 50 blam-a, Mongγol-un 100 blam-a, neyite 150 blam-a, keseg busuγ-iyar ireǰü, γaǰar büri nom-un suryaγuli, Töbed Mongγol üsüg suryaǰu, šasin-u sanaγulγ-a bütügeǰü bayiba. Töbed lobung rangǰamba blam-a 1736 on-du Sartaγul Tabunangγud Ataγan γurban-bu Borgiy-a-yin baraγun nigen dobučaγ deger-e saγuǰu, isegei duγ-ang bariǰu, qural quraγulǰu, tere metü γaǰar büri bayiγsan-i γaǰar-un aqamad anǰa-ran sayisiyaǰu, 1752 on-du alba tatari ügei bayiγsan 150 blam-a-nar-i qompilid-tu batulaba. Kemni-yin duγang 10 γarun ǰil bayiγad taraqu-yin čaγ-tu Sangǰai blam-a, Kölüng-dü, Tangγud Aγvangpunčuγ noyan blam-a, Bultamur-tu očiǰu, dačang-ud bariγulǰu bayiγsan bayinam. Tere Borgiy-a-yin baraγun beyen-dü büi dobučaγ-i edüge Dačang-un toluγai kemen nereledeg amui. 36 ǰil bayiγsan. 1772 on-du tarqaqu-daγan J̌amsarin sakiγusu-ban Ataγan buliyaǰu abuγad, nige ǰiq-a-yin burqan-i ken-čü abuγsan ügei üledeǰü bayiγsan-i Sartaγul-un nigen qar-a ebügen, ene Burqan bisiü ? Egüber sakiγusu bariγ-a kemen abuγsan inu Šalši böged edüge Bulaγ-un dačang-un sakiγusu bayin-a. Egetü, Öčiγetei-dü J̌amsarin bayinam. Tere lobung blam-a-tan, Ataγan ǰide-yin dačang bayiγulǰu, 17 ǰil sirégetü bayiqu bolbaču, tere darui nomči Tungγalaγ Siudai-yin-tai ekileǰü lobung siregen-e saγu-daγ aγsan bayinam. Tungγalaγ blam-a darui nirvan bolba. Tede teyimü mergen adaγ aǰi. Tere qutuγtu blam-a-nar, J̌ede-yin dačang-i ölǰei büridügsen sayin bayin-a, Jügerumjad γurim ügei, kenggerge daγu ügei, gesküi inü gelüng ügei geǰü ayiladduγsan gedeg bolai

24. 1841 on-du temür üker ǰil-dü Mongγol Qorčin qosiγun-u Naganǰan-

a-yin qubilγan Naran qutuγtu blam-a-yi ǰalaǰu, nigedüger Tabunangγud dačang-du včir erke-yin vang talbibai. 1842 on, usun bars ǰil-du Borigiy-a-du miraǰan bumbar-a bumqan talbiγad, ǰun-u ečüs sar-a-yin sin-e-yin 2-tu Bürin qan-u obuγ-a talbiǰu, egün-eče qoyisi ene sar-a-yin ene edür takiǰu bayiqu-yi möngkelegsen bui. Teyiged ǰarliγ boluγsan inu, qoyin-a 30 ǰil boluγad eǰen qaγan, tan-u ene orun-du ǰalaran-a. Boγda gegen-dü ger-eče morduγad öber-ün ǰoriγ-iyar mörgümüi ta kemen ayila-duγsan bui. Teyiged, ǰarliγ-un yosuγar 1860 on ača ekilen qayiči tabiγdaba. 1872 on-du iyüni-yin 15-u edür Aliγsandar Aliγsandaroviči 3 duγar taiiǰi qaγan Amur-tu ǰalaraγad bučaqu ǰam-du Selengge-yin bayising sidar urida-yin mkambo Vangčuγ-un, Qori Čilaγutai-yin dačang-on γabǰu Marq-a-yin mkambo bayiγsan-tai Qambun dotur-tai Buriyad isegei ger bariγulǰu, nayir bolun, dačang dačang-un sire-getü-ner, Buriyad-nar olan-iyar uγtuǰu, burqan sitügen, ger bolun takil, büse, kete kituγ-a čaγan mönggü-ber kilgeǰü ergübe.

Boγda lamaqai, 1841 on-u dumda Canaγ-a-bar Tüngken ǰalaraγad, tendeki Mundaγ-a-yin öbür-tai Čoyiǰil-un kölge buq-a-yin toluγai kemen abural-tai. Öbe-süben bütügsen-ü ǰegün eber deger-e mariǰa bumbar-a neretü bumqan talbiγad, 1843 on-du Erküü-yin arkirai kereyis qadquγsan gedeg Tere kereyis-tu ǰun-u Toro-yiča-yin edür γarču čečeg ǰimis ergüǰü, Tüngken okürüg-un Ros bügüdeger yeke mörgül kideg.

25. 1882 on-du toγud qan-u qatun, 3 blam-a-nar nöküs-tei ireǰü, qutuγtu blamaqai-du ayiladqal ergüǰü, mkambo-yin dačang-du Duyingγor-un vang quraγulǰu kürtegsen. Tere toγud qatun Baraγun qoγulai-du Aruγ taiiša-yin-du ǰil bayiγsan.

26. Angq-a man-u Qalq-a Mongγol-un qaγučid ber, ünen aldar-tu Ros-un bayatur čaγan qaγan-u küčü čidal yeke kemen sitüǰü medel-dür ireǰü oruqu čaγ-tu man-i yeke qayiralaǰu, man-u šasin-i kündütei-dür abču, 2 duγar šasin-du batulaǰu, 1720 on-du iregsen 150 blam-a-nar-i alba tatari ügei, qural suγγaγuli üyiledčü bayiγsan-i 1750 on-du qompilid bolγaγad, Töbed Mongγol nom-un suγγaγuli üyiledču bayiγ-a köbegüd, blam-a bolqu-yi toγ-a ügei, erke-düni ögčü, ende-eče baraγalqaγsan blam-a J̌ayaγ-a-yin-ki-yi mkambo bolγaγad qariyatu blam-a-nar-i qompilid bolγaǰu, bandida mkambo-yin medel-dü ögčü, siregetü, čorǰi, šangǰodba, ǰasaγ, da kemkü tabun ǰüyil kergem ögčü, obuγ-a bumqan dačang sümed bariqu-yi toγ-a ügei, durasil-tai bariqu bolǰu, Kitad Mongγol-ača amin-u mayimai aγsuγ-a-bar burqan nom-un ǰalalγ-a-dur γasalang ügei ǰöbsiyerel-tei bayital-a 1838 on-du šasin-u ribizor baron ireged ata-man-ača I ulaγan yüm nom, burqad, dačang büri-eče

sayisiyal abačiqu ulus, sayijirayulqu ǰarliy-tai bučaqu ǰam-dur tere sanayačily-a eǰen qayan-du körügsen ügei-eče 1848 on-du iregsen šasin-u ribizor Ros yeke nomči noyan, qammir yüngkir I nökür-tei angq-a Selengge-yin düm-e-dü ireged, bide suryayuli-yin ulus. Nutuy üǰen ǰuyakiǰü yabunam geǰü, Düm-e-dü sar-a-ača ilegüü bayiju, mkambo-yin dačang üǰekü-yi I edür orubasu, qaral ügei, dačang čuyury-a-tai, ese oruyulba geǰu ireged, ayil kesüǰü, keger-e qonin-du očiǰu, eldeb yayum-a asayun, qurim boluysan yaǰar kesün yabuǰu ireged, edür ertelen qamuy qayir-a-ban ǰegüǰü qubiluyad, taiiša Vangpil-un-ki-yi ene čay-a iretügei geǰü ačarayad, bi kammer yüngker gegči bui. Tan-u šasin-u tuqai ribizor bui kemen genedte qatayu-da sonusqan, či, ene čay-a mkambo-yin dačang-du qural qurayul. Bi očinam geǰü ǰakiruysan-du, taiiša, dačang-du kürčü qural qurayulǰu bayital-a, tere noyan mori-laǰu očiyad yeke kiling-tei, ger büri blam-a-nar böged gerged-tei araki tamakin-du duratai, aqamad noyan-ača ilegüü kündü-tei, sadur samayun yabuday qauli busu učir-i olan üǰebe. Eyimü yosu, blam-a-yin sakilta-du bayiqu nom yosu ügei kemegsen bui. Tende-ben nigen kedün qonuy boluyad kereg üǰeǰü, dačang büri-dü yabuǰü, priqod büri-yin qola oyir-a-bar düsi büri-yin olan čögen-iyer blam-a sang-var-tan-i ǰasaǰi. Eyimü boluysan inu, ilangyuy-a blam-a-nar-un samayu yabudal, qudal ünen qob-ača eyimü qatayu yasalang-tai bolǰu, degereki blam-a-nar-un kergem yamba, alba-yin blam-a-nar-tai qamtu čöm ügei bolyaǰu, mkambo Zay-a-yin urida batulayuluysan kergem-eče qasuǰu, mkambo siregetü-eče busu-yi sakil-un ǰerge-ber 5 ǰisiy-a bolyaǰuqui.

27. Ros-un 1834 on-du Boyda-yin Küriyen-dü 80 toqoi Mayidar bütüge-bei. Mön Ros-un 1870 on čin er-e temür morin ǰil-du mkambo-yin dačang-du 44 toqoi Mayiqar bütübe. Boyda Taranata-yin gegenten 20 oi-yin düri-tui, 120 següder-i tayalaqu gedeg. Angqan-u I düger Boyda gegen gedeg-ün šaril, 5 duyar Boyda-yin šaril-tai Amur bayasqulangtu keyid-tü, 6 duyar, 7 duyar boyda-yin šaril Ґandang deger-e gedeg. 4 düger Boyda-yin šaril Töbed-ün orun-du gedeg. 2 duyar Boyda-yin šaril Dambadarǰiy-a-yin keyid-tü, 3 duyar Boyda-yin šaril Dasičoying-qorling-du. 1890 on-du Dar-a eke blam-a arban tabu-tai.

28. Mkambo-yin dačang-du čam 1869 on-u em-e noqai ǰil-dü yaruysan, Irüge dačang-du čam 1848 on-du luu ǰil-du yaruysan. Atayan dačang-un čam 1870 on-u temür morin ǰil-du yaruysan. Gegetei-yin dačang-du čam 1887 on-u bang em-e yaqai ǰil-du yaruysan. Bulay-un dačang-du 1889 on-u em-e sirui üker ǰil-du yaruysan bui.

29. Blam-a Zay-a-yin, ǰiruqayiči Batur-un, Töbed yaǰar bürin suryayuli

surču ireged Čongγol-da γan 1744 on-du dačang-un sayuri sinǰiǰu, bičiqan dačang bariγulun qural quraγsan-u qoyin-a yeke dačang-iyan Töbed keyid-ün dürim-iyer bayiγuluγsan bölüge. Tegün-ü qoyin-a Kölüng-ün ǰon, ede blam-a-nar-i ǰalaǰu dačang-un γaǰar sinǰigülküi-dür ǰiruqayiči Batur-un ǰiruqayilaγad, ende sayin γaǰar olba kemekü-dü blam-a Zay-a-yin ber tusaγar ǰayilaγulǰu üǰey-e. Man-u dačang-ača aqalaqu bayin-a geküdü eyimü sayiqan γaǰar, Burqan-u šasin manduqu γaǰar oldaγsan-u sayin bayin-a. Burqan šasin möngke. Bide qoyar möngke busu. Qoǰis ende törükü bide. Ta urid buliyalduǰu, öber-ün dačang-i γarudi-yin dalin deger-e bariγsan bolai. Ketü inu, man-u Čongγol-ača ǰaryu salqu ügei geǰü ǰiruqayiči inu ayiladču, tende-ben sumu-yi γuyuju qadquγsan gedeg.

30. Buriyad γaǰar-un dačang-un neres, angq-a bosqaγsan, selbigsen terigüten-i ende küsünüg-iyer üǰegülbesu eyin.

Čilayu buyu modu-bar bariysan inu 2132

2034

5491

u-bar, urtu 12 sağin, örgen-iyer 10 sağin

on-du čilayu-bar, urtu inu 14 sağin, 1323
inu 12 sağin, Kilqanatu-yin Mörüči-dur 1182
a.

ı-bar, urtu 8 sağin, örgen 8 sağin-iyar 2243
ai. 3151

5860

1104

914

ı-bar ğasağu selbibe.

285

ı.

276

378

995

ı-bar sinelebe. 660

ı-bar sinelebe. 4284

2687

ba taiiša, 2 dabqur, čilayu-bar, Ros 1783
utai bariyuluysan. Qoğis 1844 on-du I
bolyağu, qayas čilayu-bar Čangnid 1403
ng bariyulba.

1754

Dačang-un neres inu	chos-skyoṅ rnams. ni	Angq-a bariγsan on inu	Baγ-a sümed-un toγ-a	Štad blam-a-yin toγ-a	Öglige-yin eǰed-ün toγ-a. Eres	10 duγar rebizi-yin ekener	Qoǰis selbigsen on inu	Čilaγu buyu modu-bar bariγsan inu
1. Lölüng-ün Γandang darǰaling	lha-mo	1748	17	10	2738	2638	1853	Čilaγu-bar, urtu 12 saǰin, örgen-iyer 10 saǰin bolai.
2. Čongγol-un Baldan brayibungling	mgon-po	1744	11	14	3897	3597		1911 on-du čilaγu-bar, urtu inu 14 saǰin, örgen inu 12 saǰin, Kilqanatu-yin Mörüči-dur urilaba.
3. J̌ede-yin Lhundub dasigling	lcam-sriṅ	1774	19	11	2560	2601	1876	Čilaγu-bar, urtu 8 saǰin, örgen 8 saǰin-iyar baribai.
4. Ača-yin Tübden darǰaling		1776	9	4	410	412		
5. Sartaγul Bulaγ-un Γandang pun-čuγling	zhal-bzhi	1805	4	5	1774	1735	1884	
6. Gegetei-yin Damba brayibungling	lcam-sriṅ	1831	4	4	1050	1147		
7. Öčiyetei-yin Darǰa rabǰaling	lcam-sriṅ	1805	4	4	618	618		Modu-bar ǰasaǰu selbibe.
8. Bultamür-un Damčoi rabǰaling	chos-rgyal	1760	17	6	1368	1325		Modu.
9. Aru Keriyetü-yin Γandang darǰa-ling	chos-rgyal	1769	3	6	1063	932		
10. J̌iγasutai-yin Dasi rabǰaling	lha-mo	1780	10	7	1278	1368		
11. Küderi-yin Tübden darǰaling	lha-mo	1831	2	8	1848	1836		Modu-bar sinelebe.
12. Irüge-yin Čoyidun darǰaling	lha-mo	1811	10	6	1344	1357		Modu-bar sinelebe.
13. Qotun Kiǰingge-yin Dasi lhundub-ling	lha-mo	1766	3	14	3714	2693		
14. An-a-yin Γandang šaddubling	mgon-po	1793	3	13	2832	2850		Damba taiiša, 2 dabqur, čilaγu-bar, Ros yangǰutai bariγuluγsan. Qoǰis 1844 on-du 1 dang bolγaǰu, qaγas čilaγu-bar Čangnid duγang bariγulba.

2201		
2128		
1885		2 dabyur, čilayu. Urtu 12 sağin, örgen 14 sağin. Γongqu modu-bar qasi qasi 8-8 sağin. Temür degebür-tei.
1784	1858	Čilayu-bar, urtu 12 sağin, örgen 12 sağin.
1170		
2187		
3168		
5560	1862	Čilayu-bar, Ayu-yin porm-a-bar bariba. Ilegüü-inu, čayan, noyuyan köke 3 öngge-yin čilayu-bar debisker kiged mkambo Vang-čoy-un, rabnai ergügsen bui.
1100		
731		Ene 6.
255		
221		Qamniyan.
388		Dačang-ud.
916		
703		
4294		
2520	1884	
1753	1882	Cilayu-bar, qasi qasi 8-8 sağin.
1437	1882	Čilayu-bar, mön 8-8 sağin, I porm-a-bar bariba.
4937		

31. Selengge-yin düm-e-yin medel-dü 15 dačang bui inu, Kölüng, Jede, Ača, Bulaγ, Gegetei, Öčiyetei, Yangγaǰin, Čanaγ-a, J̌iγasutai, Irüge, Cegeǰi, Bultamur, Čongγol, Aru Keriyetü, Küderi-yin dačang bolai.

Aγu-yin düm-e-yin medel-dü 8 dačang bui inu, Aγu, Čügel, Günei, Dünǰin, Quǰirtai, Tarbaγatai, Berče, Ulqun-u dačang bolai.

An-a-yin düm-e-yin medel-ün dačang 8 inu, An-a, Qotun, Tüngken, Γaltai, Čilaγutai, Qokiγurtai, Egetü, Čuγulγ-a-yin dačang bolai.

Qori-yin düm-e 17 dačang-tai. Baryuǰin-u düm-e-yin medel-dü 1 dačang bui.

Alayir-un düm-e-yin medel-dü 1 dačang bui.

32. Mkambo-nar-un tobči domuγ inu.

Angqan-u mkambo Dambadarǰiy-a Zay-a-yin, 1760 on-du qambo boluγsan. 17 ǰil siregen-dü saγuγsan. 1777 on-dü ketürbe.

Mön Čongγol dačang-un Čorǰi Sodnampil Ketürkei-yin, 3 ǰil siregen-dü saγuba. 1780 on-du blam-a J̌imba Aqaldai-yin, 16 ǰil mkambo saγuγad 1796 on-du ketürbe. 1797 on-du čorǰi Danǰangγavang Isiǰamču-yin, 11 ǰil mkambo bayiγad, 1808 on-du ketürbe. Tegün-ü orun-du 1809 on-du siregetü čorǰi Danǰangγavang Isiǰamsu-yin, 25 ǰil mkambo saγuγad 1834 on-du ketürbe. Egün-ü qoyin-a 1834 on-du Qori Γaltai-yin dačang-un čorǰi Tübden Badm-a-yin, pomošniγ mkambo bayiγsan bui. 1838 on-du čorǰi Čoyivang Yisiǰamču-yin 22 ǰil mkambo saγuγsan. 1860 on-du ketürügsen. Egün-ü qoyin-a 1860 on-du mön dačang-un siregetü Coyirab Vangčoγ-un, 11 ǰil mkambo saγuγad, 1871 on-du čölügdebe. Buddha-yin šasin-i urida-yin-ki-ača ülemǰi delgeregülügsen učir böged Kölüng naγur-un dačang-un gelüng blam-a-bar saγuba

Sartaγul Bulaγ-un dačang-un siregetü Vasili-yin blam-a, oru-yi daγaγaǰu bayiγsan-u darui Qori-yin Ačaγad dačang-un J̌egün Kübdüd otuγ-un blam-a-nar-un štad-tu qamǰiγsan gelüng Čoyidar Marq-a-yin gegči-yi Yeke degedü-yin 1873 on-u pibrali-yin 22 un edür-ün γaramud-iyar Siberi-yin blam-a-yin šasin-u aqalaγči Bandida mkambo-bar batulaba.

1876 on-du Kölüng-un dačang-un siregetü Dampil Γombo-yin, 19 ǰil bandida mkambo saγuγsan. 1895 on-du ketürbe. 1896 on-ača Qori Čilaγutai-yin dačang-un gelüng Čoyinǰung Irügeltü-yin bandida mkambo boluγad edüge saγuǰu bayinam.

33. Čongγol yasun-u quvaraγ Zay-a-yin-ki, 1710 γarui on-u orčim erdem nom surqu-yi küseǰü, Boγda-yin küriγ-e-eče ekilen Töbed kürtel-e mörgül kiǰü, Dalai blam-a-tan-du šabi oruǰu, erdem nom surču ireged, nutuγ-taγan dačang bayiγulǰu, šasin-u učir 1860 on-du Eǰen qaγan-du baraγalqaǰu, 5 dačang-un aqalaγči diputad mkambo bolǰu, toγ-a ügei dačang süm-e bayiγulqu, blam-a quvaraγ-un sakil-i ǰoriγ-un erke-ber abqu, šasin delgeregülkü bügüde-yi ǰoriγ-iyar bolγan bütügeǰü ireged urida-yin 150 qompilid alba-yin blam-a-yi qamtu medeǰü bayiγad, 1777 on-du Nirvan taγalaγsan bölüge.

34. Kölüng nituγ-un Qatagin yasun-u blam-a J̌imbe Aqaldai-yin-ki, Boγda-yin Küriyen-dü odču, erdem surču ireged mkambo Zay-a-yin šabi bolǰu, bandida mkambo Zay-a-yin Nirvan boluγsan qoyina mkambo bolba.

Mön Qatagin yasun-u čorǰi Demčoγ mkambo bolǰu, yeke degedü Aliγ-sandar Pavloviči qaγan-du 1812 on-du čerig daruqu tuqai qaγan-ača bičig iregsen-dü yeke gürim kiǰü tusalaγsan učir, bayar-un čaγaǰa bičig ireǰü, pomošniγ mkambo-tai boltuγai kemegsen-iyer Qori-yin Γaltai-yin dačang-un čorǰi Tubden blam-a-yi pomošniγ mkambo songγuǰu, batulaqu bičig ireküi-yin urid Nirvan bolǰuqui. Γavang mkambo bolǰu, dayin daruγsan-u yeke nayir Kiyaγtu-du 1814 on-du kiǰü, Qori-yin Γalsang Miridam-un aqalaγči taiiša-yin mori terigüleǰü, eǰen sang-ača qayir-a yeke mönggü, eldeb yaγum-a qayiralaγsan gedeg bui :: : ::

A BRIEF HISTORY OF THE SIX TRIBES AND EIGHT CLANS

1. Long ago Chinggis Qagan of us, Mongols, was born in 1162 according to the Russian calendar on the river Onon at a place named Deligun Boldag and received the name of Temujin, son of Yesukei Batur. In 1194, at the age of 32, he became the emperor of Mongols and received the august and holy name of Chinggis Qagan. This Qagan was mighty and war-like and conquered Bukhara, China, Tibet, Russia and the kings of other foreign countries.

The historical traditions concerning the Qagans of Mongols of each generation have been recorded in the work of Chagan Chechen and they are well-known to everyone who has read this work.

2. Chinggis Qagan had invited the lama of Sakya, Pandita Gunga Chalchan, the religious head of Tibet. Spread of Buddhism began in Mongolia with this lama and all Mongols became followers of Buddhism. Thanks to the preaching of Buddhism among the Mongols, all the Tibetan lamas and the counties of Tibet were freed of all the compulsory services of the State and religious gifts were bestowed on the lamas. This custom did not change upto our days and Tibetans, who became the subjects of Manchu emperors of the Dayičing dynasty, were not burdened with the levies and services of the State.

3. After Chinggis Qagan, Mongol emperors succeeded each other without interruption, upto king Togon Temür, till the year 1368, when the princes of Russia and of many other countries who had submitted to the power of Mongol emperors, proclaimed their independence. At this time (i.e.in1368) the Mongols, the Tibetans and the Chinese had their own independent kings.

In 1643, the Manchu emperor Eyeber Jasagči (Shun-chih) of Peking established his power over the Tibetans and the forty-nine clans of Mongols of the south. At this time, the four aimaks of the Khalkha Mongols, governed by their petty khans argued in this manner : most of the Southern Mongols have recognised the power of the Manchu emperor. In the North there is a powerful Russian king. We, the Khalkha Mongols, on the other hand, being between these two powers, are

few in number and our princes are powerless. It is impossible for us to maintain the balance.

The Khalkha Mongols could not make up their minds as between the Manchu emperors and the Russians. But, since most of the clans of the southern Mongols had recognized the power of the Manchus, they followed their kinsfolk and, in 1660, recognized the power of the Manchu emperor Engke Amuγulang (K'ang-hsi). This king gave them special privileges and the division of Khalkha Mongols into four aimaks of Jasagtu Qan, Tüsiyetü Qagan, the Sečen Qan and the Sain Noyan Qan. The laws of these four great chiefs and of the chiefs of leagues have been preserved to this day.

4. In those days, the earth from the boundaries of Modern Mongolian Khiakhta to Baikal lake belonged to the Mongols and, on the left bank of Selengge and from the river Jede to Tüngken, as well as on the northern bank of Baikal there lived six tribes of Buryat Mongols. Each tribe had its Tayiji (nobleman), who are nowadays called Tayisha, the latter being subordinate to the Mongol Khalkha, Sečen Qan. Then about the year 1660, they began to take up the citizenship of Russia under Tsar Alexei Mikhailovich. These tribes paid the tribute and were under the jurisdiction of Irkutsk Ostrog (Erküü-yin Ostroγ, fortress of Irkutsk). These six tribes have borne their original names to this day : Kharanud, Alagui, Babai, Qurumči, Qotul and Buumal. Later on, these tribes multiplied in numbers and these six tribes divided themselves into 10 tribes : Čökö-yin Qaranud, Irü-e-yin Qaranud, first Selengge-yin Qaranud tribe, second Selengge-yin Qaranud, Činua (Chono) which is divided into the first Chono and the second Chono tribe, Olǰun, Buumal, Babai, Qurumshi, and Alagui.

5. These Buryat Mongol tribes took Russian citizenship without quarrels and battles, with hundreds of Pokhabov and Bagatovs. This history and the manner of life of these tribes has been recounted in details in the Encyclopaedic Lexicon of the year 1836 in the 7th volume, under the word Buryat, and those who want to acquaint themselves with this in details may consult this Lexicon.

6. After four Khalkha aimaks became subjects of the Manchu emperor, Engke Amuγulang soon after 1660, the Ögeled (Olet) army entered the territory of Khalkha Mongol aimaks and great skirmishes took place, as a result of which, out of the Mongols who were running helter-skelter, Čonggol aimaks and people of six tribes moved over in separate groups towards the Buryats. The last fugitives came to the old Buryats up to 1696 and moved over both the banks of the

river Selengge and its tributaries Jede and Čökü as well as over the left bank of the river Kilyu, and joined with the above-named Buryats of the six tribes. Next, the names of these 6 tribes got changed and their number reached the figure of eight : Ashibayad, Čongyol, Atayan, Sartayul (Sartul), Qatagin, Podyorodna, Olǰun, Tabunangyud. These eight tribes multiplied and were divided into 12 tribes, namely : Ashibayad, Čongyol, first and second Sartul, first and second Atayan, Podyorodna, Qatagin, Ölǰün, first and second Tabunangyud. In treaties concluded with the plenipotentiary of the great Russian autocrats, Tsar Ivan and Peter Alexeevich, the vice-regent at Bryansk and the neighbouring Feodor Alexeevich Golovin, on the 16th January 1689, these new tribes are mentioned as having become citizens of Russia again from Khalkha Mongolia.

Those who want to study this question in detail may consult the July copy no. 1329 of the third volume of the complete code of laws, translated into the Mongolian language.

7. The first Buryats who used to live on both banks of the lake Baikal upto the year 1677 were under the jurisdiction of the Irkutsk fortress and were later on joined by tribes who came from Mongolia at a later date under the leadership of the tribe Čongyol. Together with six tribes of the local Buryats, they became subordinate to the Voivodie Chancellery of Selengge. At that time these tribes were administered by elder persons, as in Mongolia formerly, who bore the titles Taiisha, Shilülengge, J̌aisang and Boshuyu. After the liquidation of the Voivodie Chancellery, these tribes were under Verkhneudinsky Zemstvo Court and tribal Taiisha.

8. In those days the present-day Khiakhta boundaries did not exist between Russia and Mongolia and trade of both kingdoms went on on all the five sides of the town Selengge. Around the town Selengge, at the confluence of rivers Selengge and Čökü, there was only a watch. To this day, one hill at that spot is called the Kharaul (watch) Hill. Subsequently, the plenipotentiary of the Ilyrian count Sava ascended this hill in 1720 and the hill was called by some the Sava Hill.

9. This Ilyrian count Sava Vladislavovich Raguzinsky entered Khiakhta in 1720 and founded the town Troiskosovsk and in 1727, together with Manchurian and Mongolian officers carried out demarcation of boundaries which was confirmed in 1728. At that time there were no Russian guards and soldiers at the frontiers who would have guarded them. From 1728 when the boundary was

demarcated, upto 1765, for 35 years, the Trans-Baikal Mongol-Buryats protected the frontier with their own strength without any assistance from higher authorities. Moreover, the Selengge Buryats kept a guard over the frontier beginning with Döngǰiye in the direction of the sunset through the Khiakhta, on the upper reaches of the river Jede and near the river Döngǰiye in the direction of sunrise upto Shireke, Ergüne and Stretensk and had 13 guards. Tungus of 15 clans performed the guards' service up to Qaračiya and from Qaračiya on the west to the Jede, 6 guards serviced by Zakamenny Buryats together with three clans of Dermakski Tungus. From there, over the eastern border of Tüngken and on the Qaraγan, the Tüngken Buryats kept the watch together with Soiyots, wandering over the Mundaryа range.

10. Later on, this guards' service was performed by men of six and eight clans, up to the Chinese frontier. For this purpose, in 1764, four Cossack regiments were organized, consisting of 2400 persons. Leaders and commanders were appointed from these men. With the formation of these regiments, the Buryats were for all times freed from military service.

11. In 1764 the Qazag (Cossacks) separated from the Selengge Buryats on account of guarding the border, were freed from taxes and were administered separately from the tribes. In each brigade of the regiment there was an Ataman, in each Sumun a Sotnik, in each regiment 66 Sumuns, and in each Sumun 100 Cossacks. In 1851, there appeared a new order according to which the first and third Trans-Baikal equestrian brigades were reorganized into the first equestrian regiment of the Trans-Baikal Cossack army. Up to 1851, the Cossacks did not have regimental colours and in enlisting each one had 1 rifle, 1 bayonet, 1 bow, 40 arrows, an armour and two horses. For service, people sometimes sent hired substitutes or volunteers in their own place. In the words of old people, this custom was better than the existing arrangement.

12. The Khiakhta custom-house utilized the services of Cossacks but in 1869 it was transferred to Irkutsk and the Buryat Cossacks who had been reared in pure and free air and nursed on milk products, began to fall ill in the closed soldiers' barracks at Irkutsk and were stricken with various diseases which carried away many Cossacks to their graves. Medicines of Russian doctors were of no avail and the intelligent commanders called lama doctors to aid, who treated the sick with Tibetan medicines. For this purpose, the štad lama of Jiγasutai monastery and the lama of Buyantu-yin Dangǰan were invited. News of the know-

ledge of this lama reached the highest quarters and he was awarded a silver medal to be worn round the neck.

Death rate of Buryat Cossack soldiers, owing to damp gas and food of the Russian soldiers, was high and I have collected in the appendix to this work the number of Cossacks who had died by 1850.

13. Cossacks were sent to serve in remote places and some of them started deserting and disappeared without news. In order to fill the vacant places, they started sending the younger brother in place of the older one in cases where the latter had deserted or disappeared without news. But the younger brother also died in service and thus in place of one two members of one family died. Their parents were in a very pitiable position and suffered much grief. The Cossacks served for five years and, during this period, some of them started drinking owing to longing for their motherland, and neglected their duty. People in service became lazy and some of them lost their properties and became poor. Some lost the government arms and had to pay for them. Some lost their uniforms, horses and equipment. The position of Cossacks was worse than that of soldiers.

14. In 1807 an institution was organized on the bank of the river Selengge which was named the Office of Selengge Tribes. The tribal taiishas were abolished and the office was headed by one Chief Taiisha. The tribes were headed by Shiülengges who had under them assistants or subordinate Jaisangs. It continued like this till the year 1822.

The first Chief Taiisha Babai was appointed in 1808. He was the Jaisang of the Qurumči tribe, named Törütü-yin Lombučerin. He had been the taiisha for 14 years. Rinčin-ü Vampil, the Shiülengge of the Ataγan tribe, was appointed as the assistant of the taiisha. In 1822, Yumdeleg, the son of Lombučerin became the Chief Taiisha and held this post for 14 years. He received a silver medal for wearing round his neck and also a dagger. His son Vampil-un Ninday became the Chief Taiisha in 1837 and held this post for 16 years. He attained the XII class and had two silver medals for being worn round the neck and a dagger. In 1852, the previous elder headman Buyantu-yin J̌ambaldorǰi became the Chief Taiisha and held this post for 8 years. Then he retired. In 1860 the chief of the Qotul Bumal tribe Krezen Buryat Dmitri Mineev became the Chief Taiisha and passed 15 years. He attained 14 classes and had two neck medals and one

silver breast medal.

15. The Trans-Baikal postal tract was served by Poles from Irkutsk usually. In 1865, one night, these Poles ran away in the dark, taking horses at each station along with various things, rifles, axes, kettles for cooking food and, generally, everything that came into their hands. From the southern side of Baikal they ran in the direction of the Saridag. They killed many of their horses for food, but having exhausted their supplies they were forced to roam in groups of ten, five, two and three persons, and were ultimately arrested. The Selengge tribe sent them to higher authorities. After this, the Poles were not kept in large groups as before and were not permitted to go about freely. The repair of the track was entrusted to the 22 Trans-Baikal tribes.

16. Formerly a man used to travel along obligatory paths on State business and used to be called Küliler. In 1870 wires were installed for telegraph and the Külilers were no longer used. Postal coachmen were no more afraid of of the Küliler and went about their work in peace. In cases of negligence, this Küliler used to strike with a sabre which he used to carry naked. He was bound by law to travel incessantly day and night and shout during his travels.

17. The Chief Taiisha and tribal chiefs were in the beginning inherited titles and, later on, the people started electing them from amongst a small number of learned and capable persons. According to clause 114 of the Statutes of the 22nd July 1822 (1852 ?) approved by the highest authority, concerning the administration of Eastern Siberia by foreigners, the Steppe Dumas and schools of Russian and Mongolian languages were established and an institute for a large number of boarders was created. According to the Statute tribal and extra-tribal administrations were created, which exist to this day. The Steppe Duma is headed by the Chief Taiisha. In tribal administrations, the eldermen (starostas) appeared along with the J̌aisangs, who possess the seals of their authority. These authorized officers do not have any complaints against the men from foreign tribes.

18. All Buryats lead a nomadic way of life and live as before in thick felt tents—the Ger. All the time they are moving from one place to another. They rear cattle and live on milk and other products of animal husbandry. Leading a nomadic way of life, the population has moved from place to place since antiquity to the present day and, hence, arable land has been allotted to each person. Every person shifts in his region from one place to another, two, three or

or four times every year. In their migrations people move from the upper reaches of the river to the lower.

19. The Buryats do not engage in fishing at all. On the southern side of the Baikal and in the forests in the upper reaches of the river Čökü, some people engage in hunting in spring and autumn but it gives very little income. People send only cattle flesh, hides, butter and wool to the towns, as well as cattle which are driven into the towns for sale. The money from sale goes to meet the payment of taxes and the acquisition of necessary articles. Recently, people have started transporting tea from Khiakhta by way of Ödüngge.

20. As regards the state of Buddhism in the Buryat, the head of Buddhism is Pandita Khambo Lama, in accordance with the regulations relating to the Lama clergy in Eastern Siberia, affirmed on the 15th May 1853. His permanent residence is in the Ґalaγutu lake monastery (Gusinozersky datsan). There are 23 large, and in all 34 monasteries under his superintendence. In these monasteries there are 176 small temples and prayer halls. Out of these monasteries, there are 13 large ones and 115 small temples in Selengge Buryat. In each monastery there are štad lamas who are divided into five categories. Besides that, there is a school of the Orthodox Christian Church under the Selengge Steppe Duma. Buryat children are educated in the Russian and Mongolian languages and writing in this school.

Buryats of six tribes under the leadership of the Mongol Sečen Khan did not become Buddhists. Generations who came from Mongolia subsequently brought with themselves their lamas, books, statues and pictures of the Buddha and, in this way, the people of Buryat became Buddhists and entered the monasteries. The existing old chronicles speak of this fact. The Shamans (*böge*) and women Shamans (*iduγan*) living on the northern side of lake Baikal invoke the spirits of their ancestors (*ongγu*). It is said that this Shaman cult (*böge-yin sitülge*) started with the woman Shaman Asuyiqan.

21. Now-a-days, under the governance of the Selengge Steppe Duma, there are 22 tribes and 2 settlements of non-tribal people. According to the data of the end of the year 1856, there were 417 persons paying the poll tax in the Podγorodna tribe, 1363 persons in the first Ataγan (Atagansky) tribe, 329 in the second Ataγan tribe, 580 in the first Šartul, 771 in the second Sartul, 292 in the first Tabunangγud, 115 in the second and 587 in the third Tabunangγud tribes, 1418 in the Čongγol (Tsongol), 1014 in the Ashibaγad, 253 in the Cökü

Qaranud, 428 in the Irüge Qaranud, 1115 in the first Selengge Qaranud tribe, 285 in the second Selengge Qaranud, 350 persons in the Olǰon, 661 in the Qotol Buumal tribe, 481 in the first Činua, 278 in the second Činua, 442 in Qatagin, 119 in the Öǰün, 150 in the Babai Qurumsi, 268 in the Alaγui tribe, all totalling to 12102 persons. Those who had settled down in settlements were 61 in J̌arubin, 93 in Belčir, 10 persons in the settlement Kedegen-ü qoγulai and the settlement under the Duma, 3 persons in the first Sartul tribe, 2 persons in the Babai Qurumsi tribes, total 169 persons. The nomads and the settled, in all, numbered 12271 persons.

According to the statistical returns for the year 1889, the number of people in all the tribes who had been converted to Buddhism were : men 14663, women 14463. There were in all 30447, including Christians of the Orthodox Church (men 668 and women 653).

22. From the 9th December 1861, the year of the Iron-Cock, earthquake was observed many times and in the spot of Qudurγan Čaγan Qulus a lake was formed. The inhabitants of this locality lost all their property, were ruined and scattered in all directions. His Majesty the Emperor permitted them to settle down in Baryuǰin, but many of them who had some means returned, since they found that the water there did not suit them. Only the old and those who did not have any means remained in Baryuǰin. These migrants had Buddhist images and pictures with them, which they carried along from place to place.

23. In paragraph 4 above, it has been mentioned that four small Khans of us Mongols who were called Khalkha had power over the Buryats living in the northern and southern side of the Baikal and these Khans remained for some time under the power of the Manchurian emperor K'ang-hsi. During this interval of time the armies of Olets and Toryuds, Čerin Donduγ, Galdan and Shidar vang Ceveng attacked and the people of six clans were separated from the Mongols and voluntarily accepted the rule of Tsar Alexei Mikhailovich.

After the Manchurian emperors united under their power China, Mongolia and Tibet, a large collection of the great books of Tanjur were translated into Manchurian and Mongolian.

Beginning with the year 1660 refugees started coming from Mongolia, who did not have any princes who might have ruled them. The refugees brou-

ght with them many statues of the Buddha. A small number of Buddhist monks also came here but they were obliged to reckon with the spirits of mountains and rivers following the local custom and were troubled with the multiplicity of cults on this account. In 1701, Lama Sangǰai of Qurlad of the Podγorodna tribe appeared on the western bank of the river Kimni and performed divine services for people in Tamči, Ödüngge, Selengge Yongqur and Bultamur. In 1720, there appeared 100 Mongolian and 50 Tibetan lamas, in all 150. They came in small groups and everywhere started teaching book-reading in the Mongolian and Tibetan languages and giving religious precepts. In 1736, Tibetan religious teacher Rabjamba lama constructed a tent temple for people of three tribes: Sartul, Tabunangγud and Ataγan, on one of the western hills, on the right side of Borgiya. The same was done by lamas everywhere and the local authorities highly appreciated these activities. By 1752, these 150 lamas were not paying the tax and were declared as complete lamas. The temple in Kimni continued to exist for more than ten years and then the lamas scattered. Sangǰai lama died in Kölüng. The Tangγud Aγvangpunčuγ Noyan lama went to Bultamur where he constructed a monastery. The temple on the hill on the western bank of the outskirts of Selengge, now-a-days called the Temple Hill, existed for 36 years. When later on the lamas scattered, people of the tribe Atagan seized by force the statue of guardian spirit of Jamsarin in 1772. Only one divine statue remained which stood at the very end of the row. One old man of the tribe Sartul took this statue with the words: Is this not a divine statue? Let it be the statue of my guardian spirit. This was the statue of Shalshi and, now-a-days, it is the guardian spirit of the Bulaγ monastery. Jamsarin was the guardian spirit of Egetü and Očiyetei.

This lama-preceptor founded the J̌ede monastery among the Ataγans and was its keeper for 17 years. He sat on the seat of the preceptor of Lobung together with the learned lama Tungγalaγ Shiudai-yin. Lama Tungγalaγ soon achieved nirvāṇa. These lamas were so wise. These pious lamas, it is said, stated that the monastery at Jede was dedicated to Peace and Happiness. Only in this monastery the reciters did not know the rules, drums did not have any sound and the head Geskui did not have any sanctity about him.

24. In 1841, the year of Iron-Ox, the Mongol Qorčin lama Naran Khutuktu, the incarnation of Nāgārjuna was invited and in the monastery of the first Tabunangγud tribe he consecrated Včir erke. In 1842, the year of Water-Tiger, this lama constructed in Borigiya, Miraǰan bumbara bumqan. On the 2nd

of the last month of summer, he established the sacred hillock of stones on the mountain Bürin Khan and ordered sacrifices to be made eternally on the day and month of its foundation. The lama said thus : after thirty years the emperor will himself visit your country and you will be able to go on horseback to worship Bogdo gegen straight from your house.

And in actual fact, it happened as the lama had forecast : in 1860 the frontiers were opened. In 1872, June 15 when the third prince Alexander Alexandrovich returned from Amur in the neighbourhood of Selengge town, former Khambo Vangčuγ together with Gabǰu Marqa of Qorin Čilaγutai monastery who was the Khambo at that time erected a Buryat felt nomadic tent decorating it from inside with silk and celebrated in honour of the prince. All keepers of monasteries and many Buryats came to greet the prince. They brought statues of gods, nomadic tents, belts, objects of the cult, knife and "ogniv" (for making fire) made of silver.

25. In 1882, the queen of the Khan of Toryud came to worship the sacred lama along with three lamas who accompanied her, and obtained in the Khambo monastery the consecration of Duyingγor (कालचक्र).

26. When the older people of us Khalkha Mongols recognized the power of the orthodox Russian white Tsar baγatur and started coming under his sovereignty, the Tsar was very pleased with us, respected our religion and confirmed it as the second religion of the kingdom. 150 lamas, who had come in 1720 did not have to pay taxes and duties, taught and performed religious services. In 1750 they became complete lamas, and the number of young men who had learnt the Tibetan and Mongolian languages and books and were consecrated as lamas, was not limited. Everything happened as they had desired. J̌ayaγa-yin lama was presented to the Tsar and made Khambo. The lamas under his supervision were made complete lamas and were placed in the department of Pandita Khambo. Five orders of lamas were created : siregetü, čorǰi. šangǰodba, ǰasaγ blama and da blama. There were no restrictions in erecting sacred heaps of stones (*obo*), bumqans, monasteries and temples which were constructed by all who wanted to do so. There was no difficulty in obtaining statues, icons and books from China and Mongolia through private means by purchase or barter. In 1838 a baron, the Examiner of Religious Affairs came and brought a red printed yum scripture and statues to peoples of all monasteries who expressed their gratitude and returned with an order to improve religion. But this initiative did not reach

the sovereign emperor on the return of the Examiner and hence, in 1848, there came a very learned Russian gentleman as the Examiner of Religious Affairs, Kammer Junker, with his companions who stated in the Selengge Duma after his arrival that they were students and were travelling in order to acquaint themselves with the region. They resided for more than a month in the Duma and once set out to look at the monastery of Khambo lama. It was found that there was no divine service and the temples were locked. On this they returned saying that they were not allowed to enter and went to look at the houses of the people. In the steppe they put questions about various matters to herdsmen tending sheep and attended a marriage and then early in the day they drove back wearing all their uniforms and medals and immediately calling the taisha Vampilun, severely announced to him : I am Kammer Junker of the Emperor's court and the Examiner of Religious Affairs. Call out the lamas in the monastery of Khambo lama without delay for divine service. I shall be present at the religious worship. The taisha left for the monastery to call the lamas for worship, during which this gentleman came along and angrily stated that he saw lamas in every home who keep women, love wine and tobacco, show themselves to be more important than the head, are sunk in corruption and unrighteousness which he had seen many times. Such lamas could not be scholars. Such were the things said by the Examiner.

Having stayed in this monastery for a number of days, the Examiner reviewed the affairs, visited all the monasteries and prescribed the number of lamas in each of them according to the number of people and the distances between their visits. All this happened because of the corruption of lamas of different categories, who used to engage in undesirable practices. All privileges and titles of the above-mentioned lamas were abolished officially, the ordained lamas lost all their rights, all titles which were confirmed on the request of the Khambo of Zay-a-yin monastery and, with the exception of the Khambo and heads of monasteries, all other lamas were graded according to their piousness (*sakil*) in only five ranks.

27. In 1834 of the Russian calendar the statue of Maitreya was erected in Boγda-yin Küriyen which was 80 cubits high. In 1870 of the Russian calendar, i.e. in the year of the Iron-Horse, 44 cubits tall statue of Maitreya was erected in the monastery of the Khambo lama.

The sacred Incarnation Tāranātha is nowadays a 20 year old youth

and it is said that he will continue to thrive for 120 years. The śarīra of the first and fifth Incarnations are situated in the monastery of Amur bayasqul-angtu. The śarīra of the sixth and seventh Incarnations are said to be in the monastery of Γandang. The śarīra of the fourth Incarnation is said to exist in Tibet. The śarīra of the second Incarnation is in the monastery of Dambadarǰiy-a, of the third Incarnation in the monastery Dashičoyingqorling. The Incarnation of goddess Tārā was 15 years of age in the year 1890.

28. In the monastery of Khambo *cham* was performed in the Female Dog year 1869. In Irüge monastery *cham* was performed in the Dragon year 1848. In the Ataγan monastery *cham* was performed in 1870, the year of the Iron-Horse; and in Gegetei monastery in 1887, the year of *bing* Female Swine; in Bulaγ monastery in 1889, the year of the Earth-Cow.

29. Lama Zay-a-yin together with the astrologer Batur-un completed his education inTibet and returned to Congγol in 1744, and acquired a place for a small temple in which he performed worship. Later on a big temple was constructed in the Tibetan style. After this, the people in Kölüng invited these lamas to explore a place for the construction of a monastery. The astrologer Batur-un made astrological calculations and said that he had found a good place. Lama Zay-a-yin requested him to try to mention another place. Zay-a-yin said : If a monastery is constructed at this place it will dominate over us. "It is such a fine place", said the astrologer. "It is a very good thing that a fine place has been found for propagating the religion of the Buddha. The religion of the Buddha is eternal. I and you are not, however, eternal. We shall be reborn here. You previously quarrelled with me and constructed your monastery at a place which has the sign of the wing of Garuḍa. For this reason, there will be endless litigation amongst our Congγols." With these words the astrologer. it is said, struck an arrow at the selected place to mark the fact that the place had been selected.

30. In the table, hereafter, are given the facts about the names of Buryat monasteries, the year of their foundation and repairs, etc.

N.B. The columns containing names of guardian deities, year of construction, number of small temples, number of štad lamas, number of male donors, number of the tenth revised women parishioners, and date of repairs can be seen from the original tables given on pages 137 and 138. Hereunder we give the serial number and name of the monastery, followed by an English translation of the remarks in Mongolian entered in the last column.

Name of the monastery	Material used, stone or wood.
1. Kölüng	Stone, length 12, width 10 sağin.
2. Congγol	Made with stone in 1911 A.D., length 14, width 12 sağin, artistically made in Mörüči of Kilqanatu.
3. Jede	Stone, 8 × 8 sağin.
4. Ača	
5. Sartaγul Bulaγ	
6. Gegetei	
7. Öčiyetei	Renovated with wood.
8. Bultamur	Wooden.
9. Aru Keriyetü	
10. J̌iγasutai	
11. Küderi	Renovated with wood.
12. Irüge	,, ,,
13. Qotun Kiǰingge	
14. An-a	Damba taiisha constructed with stone in Russian style a two-storey temple. In 1844, the second storey was taken down and Čangnid temple was constructed with stone.
15. Tosu Γaltai	
16. Yangγaǰin	
17. Aγu	Two storeys, stone 12 × 14 sağin. Γongqu turrets wooden, 8 × 8 sağin, with iron roof.
18. Čilaγutai	Stone, 12 × 12 sağin.
19. Čičan-a	
20. Qokiγurtai	
21. Egetü	
22. Čügel	Stone, Aγu type, difference only in floor, paved with white, green and blue stone. Khambo Vangčoγ consecrated here.
23. Cuγulγ-a	
24. Günei	6 buildings.
25. Dünǰin	
26. Quǰirtai	
27. Tarbaγatai	

28. Onon Berče
29. Ulqun
30. Baryuǰin
31. Tüngken
32. Canaγ-a Stone, 8 x 8 saǰin.
33. Čegeǰi Stone, 8 x 8 saǰin.
34. Alayir

31. There are 15 monasteries under the supervision of Selengge duma : Kölüng, Jede, Ača, Bulaγ, Gegetei, Öčiyetei, Yangγaǰin, Čanaγ-a, Jiγasutai, Irüge, Čegeǰi, Bultamur, Čongγol, Aru Keriyetü and Küderi.

Under the supervision of the Aγu duma there are 8 monasteries : Aγu, Cügel, Günei, Dünǰin, Quǰirtai, Tarbaγatai, Berče and Ulqun.

Under the supervision of An-a duma there are 8 monasteries : An-a, Qotun, Tüngken, Γaltai, Čilaγutai, Qokiγurtai, Egetü, Čuγulγ-a.

Under the supervision af Qori duma there are 17, and under Baryu-ǰin only one monastery.

Under the supervision of Alayir duma there is one monastery.

32. Brief account of the Khambos.

The first Khambo Dambadarǰiy-a Zay-a-yin was made Khambo in 1760. He sat on the throne for seventeen years and passed away in 1777.

Čorǰi lama Sodnampil Ketürkei-yin, of the same Congγol monastery, sat on the throne of Khambo for three years. In 1780 lama J̌imba Aqaldai-yin became the Khambo. He sat on the throne of Khambo for 16 years and passed away in 1796. In 1797 Čorji Danǰangγavang Isiǰamču-yin ascended the throne of Khambo and passed away in 1808 after having been the Khambo for 11 years. Siregetü Čorji Danǰangγavang Isiǰamču-yin succeeded him and after having been the Khambo for 25 years passed away in 1834. After him, in 1834, Čorji Tübden Badm-a-yin from Qori Γaltai-yin monastery became 'pomošniγ mkhambo'—assistant to the Khambo. In 1838, Čorji Čoyivang Yisiǰamču-yin was made the Khambo and was alive for 22 years more as Khambo. In 1860, Siregetü Čoyirab Vangčoγ-un of the same monastery, was made the Khambo and was Khambo for 11 years. Then he was sent away owing to the fact that Buddhism had spread more widely than before. Later on, he lived in the Kölüng (Gusino) lake monastery as gelüng lama.

The lama of the Sartaγul Bulaγ monastery, Siregetü Vasili-yin replaced the Khambo lama. Soon after lama gelüng Čoyidar Marq-a-yin who was among the štad lamas of Eastern Kübdüd tribe's Qori-yin Ačaγad monastery, having the highest education was confirmed as Pandita Khambo Lama, the chief of lamaist clergy of Eastern Siberia, on 22nd February 1873.

In 1876, Siregetü Dampil Γombo-yin of the Kölüng monastery was designated the Pandita Khambo Lama and passed away in 1895, after having been the Khambo for 19 years. In 1896, Čoyinǰung Irügeltü-yin, gelüng of Qori Čilaγutai monastery, became the Khambo and is occupying the throne of the Khambo at present.

33. In 1710, the monk quvaraγ Zay-a-yin of the tribe Čongγol, desired to study books and set out to Urga and further to Tibet where he was made a pupil of the Dalai Lama. After learning the sciences, he returned to his motherland and constructed a monastery. In 1760, he had an audience with the sovereign emperor concerning religious matters and was made a Deputy Khambo over five monasteries. He obtained the right to construct monasteries and temples without any limitation as to number, to consecrate worldly men into monks under his supervision and to spread Buddhism in any way he liked. On his return, he received 150 lamas under his supervision and, in 1777, he desired nirvāṇa.

34. Lama J̌imba Aqaldai-yin of the tribe of Qatagin of Kölüng, on his return from Urga where he studied the sciences, was made pupil of Khambo Zay-a-yin and became the Khambo after Khambo Zay-a-yin attained nirvāṇa.

Corji Demčoγ also of the tribe of Qatagin, was made the next Khambo and on receipt of a letter in 1812 from His Majesty the Emperor Alexander Pavlovich with request for prayers for victory over the enemy, he performed the big worship gürim. For this help, he received a thanksgiving letter and was allowed to have assistant Khambo. After this, the Čorji Tübden lama of Γaltai monastery of Qori, was elected as the assistant but attained nirvāṇa before he could receive the letter of appointment. Lama Γavang was made the Khambo. At that time, in 1814, there was a great celebration in Khiakhta on the occasion of victory over the enemy. Soon after this celebration, the horse of Chief Taiisha of Γalsang Miridam of Qori Buryat, became victorious, for which he was granted a good deal of money and various articles from the Imperial treasury.

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